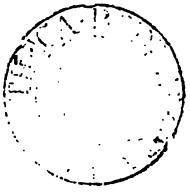

Engraved by T. Hardy

CHARLES WESLEY, A.M.

PRESBYTER of the CHURCH of ENGLAND,

Late Student of Christ Church.

Published by John Jones No. 90 Bride Street Dublin.

THE

LIFE

OF THE REV.

JOHN WESLEY, M. A.

SOME TIME FELLOW OF LINCOLN-COLLEGE, OXFORD.

COLLECTED FROM HIS PRIVATE PAPERS AND PRINTED WORKS; AND WRITTEN AT THE REQUEST OF HIS EXECUTORS.

TO WHICH IS PREFIXED,

SOME ACCOUNT OF HIS ANCESTORS AND RELATIONS:

WITH THE LIFE OF THE

REV. CHARLES WESLEY, M. A.

COLLECTED

FROM HIS PRIVATE JOURNAL, AND NEVER BEFORE PUBLISHED.

The whole forming

A HISTORY OF METHODISM,

In which the Principles and Economy of the Methodists are unfolded.

Copied chiefly from a London Edition, published

BY JOHN WHITEHEAD, M. D.

TO WHICH IS SUBJOINED,

An Appendix,

CONTAINING CHARACTERS OF THE

REV. MESSRS. JOHN AND CHARLES WESLEY,

As given by several learned Contemporaries.

VOL. I.

In labours more abundant

A workman that needeth not to be ashamed, rightly dividing the word of Truth PAUL.

Dublin:

PRINTED AND SOLD BY JOHN JONES, 90, BRIDE-STREET.

1805

EXTRACTS

FROM DOCTOR WHITEHEAD'S

PREFACE.

THE publication of this first volume of Mr. *Wesley's* Life, having been delayed much beyond the general expectation, the Members of the Committe, who so generously united to encourage and assist me in carrying on the Work, the Subscribers to it, and the public at large, have a right to expect some explanation of the cause which has occasioned the delay.

This delay has been, in consequence of the Bankruptcy of the Printer I first employed, and has occasiond a considerable loss, a part of the printed sheets being damaged, and a delay of several months. I am persuaded, however, that the Work has received some improvements from the length of time it has been in hand. It may have defects at present, but they would have been

greater and more numerous, had it been written in a hurry, immediately after the death of Mr. *Wesley*.

When I began to write the Life of Mr. *Charles Wesley*, I did not expect it would have been so long as it is. But the materials increased so fast upon me, as I proceeded, that I could easily have filled the whole volume with them. As they were new, and appeared to me important, I could not prevail on myself to abridge them, more than I have done. I thought it a pity that a man of so excellent a character should lie hid under a heap of rubbish, which envy had thrown upon him. A part of this rubbish, at least, I have removed, and he will again stand forward to the view of the public. I doubt not but his friends will recognize him in the following sheets; and I hope will be introduced to his company with pleasure and profit.

As the Life of Mr. *John Wesley* comprehends a great variety of subjects, on which men think very differently, it cannot be expected that it should be so written, as to obtain universal approbation. But my leading object in writing this Life, has not been, either general approbation, or profit; but truly and fairly to delineate Mr. *Wesley's* character, in doing which, I hoped to promote religion and virtue.

I return my warmest thanks, to those persons who have communicated to me any private papers, or letters, that were in their possession; and also

to

to those who have assisted me in the present Work, by their advice. In the early part of Mr. *John Wesley's* Life, I have made use of the original papers relating to him, published by Dr. *Priestley*. His collection alone is defective; and so was that in my possession, without his. Dr. *Priestley* tells us in his preface, "The following letters were given to me by the late Mr. *Badcock*, as great curiosities of their kind, with a view to their publication after the death of Mr. *John Wesley*. They were given to him by the grand-daughter of Mr. *Samuel Wesley*, the eldest brother of *John*, and I believe with the same view. Mr. *John Wesley*, as I learned from Mr. *Badcock*, was very desirous of getting these letter into his possession, but the daughter and grand-daughter of Mr. *Samuel*, being offended at his conduct, would never deliver them to him." Thus far Dr. *Priestley*. I am not at all disposed to call Dr. *Priestley's* veracity in question, but it appears to me, there is some mystery in the affair, which I wish to see removed, and which is the reason of bringing the matter forward. Mr. *Badcock* wrote to Mr. *Wesley*, on the subject of his brother *Samuel's* Manuscripts, and at the same time sent one, which he had obtained. His letter is dated *South-Molton*, *Devonshire*, April 22d, 1780; and the part of it that relates to the manuscripts, is as follows:

"Rev.

" Rev. Sir,

" The M.S. which accompanies this address, will, I doubt not, carry its own authenticity with it, to *you*. It fell into my hands some time since, by means of the departure of a Mr. *Mansell*, for *Ireland*, on account of debts contracted at *Barnstaple*. This person married a daughter of your niece, Mrs. *Earle*. They both died soon after he absconded. Of these particulars, it is likely you are not ignorant. A gentleman of *Barnstaple*, was for some time in possession of the books and M.SS. Many of them were sold: and others, together with some papers of a family nature, were sent to *Mansell;* who, if I mistake not, lives with his mother at, or near *Dublin*.

" I have seen some other M.SS. of your mother's; and wish I could have secured them for you. I think they have much intrinsic excellence: and to a son, they must be doubly acceptable. If I should have it in my power to get more of these papers, I will take care to send them to you."

The attentive reader will perceive, that these two accounts, not only differ, but in one instance flatly contradict each other. After Mr. *Badcock's* letter, there certainly was a fault somewhere in Dr. *Priestley's* obtaining possession of the manuscripts: but where the fault lay, I do not pretend to determine.

J. W.

ADVERTISEMENT.

ADVERTISEMENT

TO THE

DUBLIN EDITION.

TO liberal minded Christians, of whatever Denomination, the present Undertaking cannot be unacceptable—the truly venerable Characters, the Subjects of this Work, are still fresh in the Memory of the Religious World; their indefatigable and unprecedented Labours are well known, and the good Effects, it is hoped, will continue till the Consummation of all Things!

Dr. WHITEHEAD has been very fortunate in obtaining Materials which give so interesting an Account of the Ancestors of those two faithful Men, beginning with their Great Grand Father, and minutely detailing the conduct of a Family, "eminent for Learning, conspicuous for Piety, and firmly attached to those Views of Christianity which they had formed from the sacred Scriptures."

In the *Appendix*, subjoined to this Edition, is briefly inserted, the Opinion formed of the Rev. Messrs. WESLEYS, by Men of Eminence in the Religious World, which the Publisher hopes, will considerably add to the Value of the Work.

No. 90, Bride-street, Dublin,
June, 1805.

THE

LIFE

OF THE

Reverend John Wesley.

FIRST BOOK.

CONTAINING AN ACCOUNT OF THE

FAMILY.

CHAPTER I.

Of his Great Grand-Father, and Grand-Father Wesley.

SO far as we can trace back any account of the Family, Mr. *Wesley's* ancestors appear respectable for learning, conspicuous for piety, and firmly attached to those views of Christianity which they had formed from the sacred scriptures. *Bartholomew Wesley*, his great grand-father, was educated in one of our Universities, and afterwards held the living of *Allington* in *Dorsetshire*. When the *act of uniformity* took place in 1662, he was ejected from his living, and enrolled on the list of fame with those illustrious names, who chose rather to suffer the loss of all things than violate conscience. If we judge from the circumstances of the nation, and the temper of the people at this time, we shall be led to conclude, that the *act of uniformity* originated with a party; that it was founded

in revenge, and had cruelty and oppression for its object, It was however, the means under God, of raising up a cloud of witnesses, who testified to the world by their sufferings, that religion is not a mere engine of the state, but something *real*, in comparison of which those who feel its influence count all other things but dung and dross. While in the university, Mr. *Wesley* had applied himself to the study of *Physic* as well as *Divinity*; a practice which had been frequent, and not then fallen wholly into disuse. He was often consulted as a *physician* while he held his living, and after his ejectment applied himself chiefly to the practice of physic, though he still preached occasionally. It is said that he used a peculiar plainness of speech, which hindered him from becoming a popular preacher. He lived several years after he was silenced; but the death of his son, *John Wesley*, of whom I shall next speak, affected him so much, that he afterwards declined apace, and did not long survive him.*

John Wesley, M. A. of *New-Inn Hall Oxford*, son of the above mentioned gentleman, was grand-father of the late *Rev. John Wesley*. We have no certain account of the time of his birth, nor of the year when he died. It pleased God to incline him to remember his Creator in the days of his youth, a circumstance which always affords comfort in the future part of life. He had a very humbling sense of sin, and a serious concern for his salvation when a school-boy; and soon after began to keep a diary, in which he recorded the remarkable instances of providential care over him, the method of God's dealings with his soul, and how he found his heart affected under the means of grace, and the occurences of providence, whether prosperous and pleasing, or afflictive. This

* See Nonconformist's Memorial, Vol. 1. p. 441.

This method he continued, with very little intermission, to the end of his life.†

During his stay at *Oxford*, he was taken notice of for his seriousness and diligence. He applied himself particularly to the study of the *oriental* languages, in which he made great progress. *Dr. John Owen*, who was at that time Vice-Chancellor, had a great regard for him, which affords strong evidence both of his abilities and piety at this early period of life. He began to preach occasionally at the age of twenty-two, and in May 1658, was sent to preach at *Whitchurch* in *Dorsetshire*. Soon after the Restoration, some of his neighbours gave him a great deal of trouble, because he would not read the common prayer. They complained of him to the Bishop of *Bristol*, and laid many heavy things to his charge. Mr. *Wesley* being informed that the Bishop desired to speak with him, he waited on his Lordship, and has recorded in his diary the conversation that took place on this occasion.

Mr. *Wesley's* defence of himself turns chiefly on two points, His allegiance to the King; and, His right to preach the Gospel without being ordained according to the rites of the established church. With respect to the first, he solemnly assures the Bishop, that the things alledged against him were either invented or mistaken: that, whatever his bitter enemies might say against him, there were others who would give a different character of him; that Mr. *Glisson* had done it; and that Sir *Francis Fulford*, being his hearer, would acquaint his Lordship concerning him: that he did not think the old Nonconformists were his Majesty's enemies; and that he had conscientiously taken the oath of allegiance, and had faithfully kept it.

† I have taken (Says Doctor Whitehead) some pains to discover whether this manuscript be any where preserved; but I have not obtained any satisfactory information concerning it. The extracts from it have been preserved by Calamy.

With respect to the second point, the Bishop informs Mr. *Wesley*, that if he preached, it must be upon ordination, according to the order of the church of England. Mr. *Wesley* answers, that, if he meant by ordination the sending spoken of Rom. x. he had it; that he had a mission from God and man; but he was not satisfied in his conscience concerning the ordination in the church of *England*. As to his abilities, he offers to submit to any examination his Lordship would appoint; to give him a confession of his faith, or to take any other method that might be required. He then states the reasons which satisfied him, that he ought to preach. These are, 1. That he was devoted to the service from his infancy, 2. That he was educated for it, at school and in the university. 3. That, as a son of the prophets, after having taken his degrees, he preached in the country, being approved of by judicious able christians, ministers and others. 4. That it pleased God to seal his labours with success in the conversion of several souls from ignorance and profaneness, to the power of Godliness: that such conversions had taken place wherever he had been called to preach; at *Radpole*, *Melcomb*, *Turnwood*, *Whitchurch*, and at sea. He declares, that if this was not found to be the case upon examination, he was willing to be discharged from his ministry. "I will stand or fall, says he, on the issue thereof." He adds, 5. That the church seeing the presence of God going along with him, they did, by fasting and prayer, in a day set apart for that end, seek an abundant blessing on his endeavours. "A particular church! exclaims the Bishop: yes, my Lord, says Mr. *Wesley*, I am not ashamed to own myself a member of one. *Bishop*. You have no warrant for your particular churches. *Wesley*. We have a plain, full, and sufficient rule for Gospel worship in the New Testament, recorded in the Acts of the Apostles and the Epistles. B. We have not. W. The practice of the Apostles

Apostles is a standing rule in those cases which were not extraordinary. B. Not their practice, but their precepts. W. Both practice and precepts. Our duty is not delivered to us in Scripture only by precepts, but by precedents, by promises, by threatenings mixed, not common-place wise. May it please your Lordship, we believe that *cultus non institutus est indebitus*. B. It is false. W. The second commandment speaks the same; Thou shalt not make unto thyself any graven image. B. That is forms of your own invention. W. Bishop *Andrews* taking notice of *non facies tibi*, satisfied me, that we may not worship God but as commanded. B. You take discipline, church-government, and circumstances, for worship. W. You account ceremonies part of worship. B. Well then, you will justify your preaching, will you, without ordination according to law? W. All these things laid together are satisfactory to me for my procedure therein. B. They are not enough. W. There has been more written in proof of the preaching of gifted persons, with such approbation, than has been answered by any one yet. B. I am glad I heard this from your own mouth. You will stand to your principles, you say? W. I intend it, through the grace of God; and to be faithful to the King's Majesty, however you may deal with me. B. I will not meddle with you. W. Farewell to you, Sir. B. Farewell, good Mr. *Wesley*.

It is to be hoped that the Bishop was as good as his word. But there were some persons of influence in his neighbourhood who were too much his enemies to permit him to continue quietly at *Whitchurch*, till the act of uniformity ejected him. For in the beginning of 1662, he was seized on the *Lord's Day*, as he was coming out of church, carried to *Blandford*, and committed to prison. Sir *Gerrard Napper* was one of the most furious of his enemies, and the most forward in committing him; but meeting with an accident by which he broke his

his collar-bone, he was so far softened, that he sent to some persons to bail Mr. *Wesley*, and told them, if they would not, he would do it himself. How various are the ways by which God brings men to a consciousness of their guilt! Mr. *Wesley*, however, was set at liberty, though bound over to appear at the next Assizes. He appeared accordingly, and came off much better than he expected. On this occasion the good man recorded in his diary the mercy of God to him, in raising up several friends to own him; inclining a solicitor to plead for him, and restraining the wrath of man, so that the judge, though a very passionate man, spoke not an angry word.

Mr. *Wesley* came joyfully home from the Assizes, and preached constantly every Lord's Day till August 17, when he delivered his farewell sermon to a weeping audience, from Acts xx. 32. *And now, brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* October the 26th, the place was declared vacant by an apparitor, and orders given to sequester the profits; but his people had given him what was due. On the 22d of February, 1663, he quitted *Whitchurch*, and removed with his family to *Melcomb*: upon which the corporation made an order against his settlement there, imposing a fine of 20l. upon his landlady, and 5s. per week upon him, to be levied by distress. These violent proceedings forced him to leave the town, and he went to *Bridgewater*, *Ilminster*, and *Taunton*, in which places he met with great kindness and friendship from all the three denominations of Dissenters, and was almost every day employed in preaching in the several places to which he went; and got many good acquaintance, and friends, who were afterwards very kind to him and his numerous family. At length a gentleman who had a very good house

house at *Preston*, two or three miles from *Melcomb*, give him free liberty to live in it without paying any rent. Thither he removed his family in the beginning of *May*, and there he continued as long as he lived. He records his coming to *Preston* with great wonder and thankfulness.

Soon after this he had some debates in his mind whether he ought not to remove beyond sea, to *Surinam* or *Maryland*; but after much consideration and advice, he determined to take his lot in his native country. He had some scruples also about attending public worship in the established church; but by several arguments in Mr. *Nye's* papers, he determined to do it. After some time he was called by a number of serious christians at *Pool* to be their pastor; and in that relation he continued to the day of his death, administring all ordinances to them as opportunity offered. By the *Oxford Act* he was obliged for a while to withdraw from *Preston*, and leave his family and people. But he preached wherever he came, if he could but have an audience. Upon his coming to the place of his retirement in *March* 1666, he put this question to himself, "What dost thou here, at such a distance from church, wife, children, &c?" And in his answer, sets down the oath required by Government, and then adds the reasons why he could not take it, as several ministers had done; and particularly, that to do it in his own private sense, would be but juggling with God, with the King, and with conscience. But after all this and a good deal more against taking the oath, he thankfully mentions the goodness of God in so over-ruling the law-makers, that they did not send the ministers farther from their friends and flocks; and that they had so much time to prepare for their removal, and had liberty to pass on the road to any place. After he had lain hid for some time, he ventured home again, and returned to his labour among his people and among

others

others occasionally. But notwithstanding all his prudence in managing his meetings, he was often disturbed; several times apprehended, and four times imprisoned; once at *Pool* for half a year, and once at *Dorchester* for three months: the other confinements were shorter. He was in many straits and difficulties, but wonderfully supported and comforted, and many times very seasonably and surprisingly delivered. The removal of many eminent christians into another world, who were his intimate acquaintance and kind friends; the great decay of serious religion among many that made a profession, and the increasing rage of the enemies of real godliness, manifestly sunk his spirits. "And having filled up his "part of what is behind of the afflictions of Christ in his "flesh, for his body's sake, which is the church, and "finished the work given him to do, he was taken * out "of this vale of tears to that world where the wicked "cease from troubling, and the weary are at rest, when "he had not been much longer an inhabitant here below "than his blessed Master, whom he served with his "whole heart, according to the best light he had. The "vicar of *Preston* would not suffer him to be buried in "the church.†"

There are several things in this account of Mr. *Wesley* which deserve the reader's notice. 1. He appears to have made himself master of the controverted points in which he differed from those of the established church, and to have taken up his opinions from a conviction of their truth. 2. He shewed an ingenuous mind, free from low cunning, in an open avowal of his sentiments to the Bishop. 3. He appears to have been remarkably conscientious in all his conduct, and a zealous promoter of genuine piety both in himself and others. 4. He discovered

* It is conjectured that he died about the year 1670.

† See the Non-conformist's Memorial, Vol. 1. p. 478, to 486.

vered great firmness of mind, and an unshaken attachment to his principles in the midst of the most unchristian persecution, and a train of accumulated evils which he suffered on that account. These are prominent features in his character, and which we cannot but admire, however we may differ from him in opinion; they shew a mind elevated far above the common level, even of those who have had the advantages of an academical education.

CHAPTER II.

Of his Grand-father Dr. Annesley.

SAMUEL ANNESLEY, L. L. D. grand-father of the late Mr. *Wesley* by the mother's side, was born of religious parents at *Killingworth* near *Warwick*, in the year 1620, and was their only child. It has been said, that he was first cousin to the Earl of *Anglesey*. His grandmother, an eminently pious woman, dying before his birth, desired the child, if a boy, might be called Samuel; assigning as the reason of her request, "I can say I have asked him of the Lord." In his infancy he was strongly impressed with the thoughts of being a minister, for which his parents intended him from his birth; and such was the ardour of his mind in pursuing his design, that when about five or six years old, he began a practice, which he afterwards continued, of reading twenty chapters every day in the Bible. The continuance of this practice laid an excellent foundation of useful knowledge, for the future exercise of his ministry

nistry. He who studies the scriptures well, and believes them to be, not merely a sufficient, but the *only* safe rule of faith and practice, will generally exhibit a more uniform character as a minister of the gospel, than he who takes his religious opinions from the subtle reasonings and systems of men. This observation was admirably illustrated and confirmed by the steady uniform conduct of Dr. *Annesley*, through some of the most trying situations in which his principles were put to the test.

He lost his father when four years old; but his pious mother took great care of his education; nor did he want the means of obtaining the best instruction, as the paternal estate was considerable. Though a child when he first formed his resolution concerning the ministry, yet he never varied from his purpose; nor was he discouraged by an affecting dream, in which he thought that he was a minister, and sent for by the Bishop of *London*, to be burnt as a martyr. At the age of fifteen he went to the university of *Oxford*, and took his degrees in the usual course. His piety and diligence at *Oxford*, were so much out of the common way of the place, that he attracted considerable notice. In 1644 he was ordained as chaplain in the ship called the *Globe*, under the Earl of *Warwick*, then Lord High Admiral of England. He went to sea with the *Fleet*, and kept a diary of their voyage. But having no great liking to a sea-faring life, he soon quitted it, and settled at *Cliff* in *Kent*, where at first he met with a storm more violent than any he had experienced at sea. The minister of this place had been turned out for his barefaced encouragement of licentiousness, as Dr. *Williams* reports, by attending the meetings of the people for dancing, drinking, and merriment on the Lord's day. The people on this account were exceedingly fond of him, and greatly prejudiced against his successor, Dr. *Annesley*, who was a man

man of a very different character. When he first went among them, they rose upon him with spits, forks, and stones, threatening to destroy him. This was no small trial to a young man of about twenty-five years of age. But he remained firm as a rock in his Master's cause; and as the people were not hardened against the evidence of gospel truth, he had some hopes of doing them good, notwithstanding their profaneness and violence. He therefore told them, that, "Let them use him as they would, he was resolved to continue with them, till God had prepared them by his ministry to entertain a better, who should succeed him: but solemnly declared, that when they became so prepared, he would leave the place." His labours were incessant, and the success of his preaching and engaging behaviour was surprising; so that in a few years the people were greatly reformed, and became exceedingly fond of him. Though he enjoyed here an income of four hundred pounds *per annum*, yet he paid so conscientious a regard to his first declaration, that he thought himself bound to leave them; which he accordingly did, and the people, who at his coming threatened to stone him, now parted with him with cries and tears, testifying their affection for him.

A very signal providence directed him to a settlement in *London* in 1652, by the unanimous choice of the inhabitants of the parish of St. *John the Apostle*. Soon after he was made Lecturer of St. *Paul's*, and in 1658 *Cripplegate* was made happy by his settlement there.

He was a man of great uprightness, never regulating his religious profession by his secular interests. He was turned out of his Lecture because he would not comply with some things which he deemed extravagant and wrong: he thought conformity in him would be a sin, and he chose to quit a full maintenance rather than injure his conscience. He was acknowledged by all parties to be an *Israelite* indeed, and yet he suffered much

much for Nonconformity; but such was the spirit of party, that an *angel* from heaven would have been persecuted and abused, if he had been a Dissenter. In his sufferings God often appeared remarkably for him; one person died while signing a warrant to apprehend him. He afterwards suffered, because he thought it his duty to bear witness for the old truth against *Antinomianism*. His integrity made him a stranger to all tricks or little artifices to serve his temporal interest; and his charitable and unsuspecting temper, sometimes gave those who practised them, an opportunity to impose upon him.

In ministerial labours he was abundant. Before he was silenced, he often preached three times a day; during the troubles almost every day; afterwards twice every Lord's day. His sermons were not raw and uninteresting, but instructive and affecting; and his manner of delivery very peculiarly expressed his heartiness in the things he spoke.

His care and labour extended to every place where he might be useful. In some measure the care of all the churches was upon him. When any place wanted a minister, he used his endeavours to procure one for them: when any minister was oppressed by poverty, he soon employed himself for his relief. "O! how many places, says Dr. *Williams*, had sat in darkness, how many ministers had been starved, if Dr. *Annesley* had died thirty years since!" He was the chief, often the sole instrument in the education as well as the subsistence of several ministers. The sick, the widows, the orphans, whom he relieved were innumerable. As a minister, his usefulness was extensive, and God kept him faithful in his work to the last, for which he thus thanked God on his death-bed: "Blessed be God, I can say, I have been faithful in the ministry above fifty-five years." Many called him father, as the instrument of their conversion; and many called him a comforter.

He

He had uninterrupted peace, and an assurance of God's love and favour, for above thirty years of the latter part of his life. This assurance had not one cloud in all his last sickness. A little before his departure, his desire of death appeared strong, and his soul was filled with the foretaste of glory. He often said, "Come my dearest JESUS, the nearer the more precious, the more welcome." Another time his joy was so great, that in an ecstacy he cried out, "I cannot contain it: what manner of love is this to a poor worm? I cannot express the thousandth part of what praise is due to Thee! We know not what we do when we offer at praising God for his mercies. It is but little I can give thee, but, Lord help me to give thee my all. I will die praising thee, and rejoice that others can praise thee better. I shall be satisfied with thy likeness; satisfied! satisfied! Oh! my dearest JESUS, I come!" Thus died this excellent man, December 31, 1696, in the 77th year of his age, and left us an example how to live and how to die.

Dr. *Annesley* had naturally a strong robust constitution, which enabled him to undergo great labour and fatigue. He was seldom sick, and could endure the coldest weather without hat, gloves, or fire. For many years he scarcely ever drank any thing but water, and even to his last sickness, his sight continued so strong, that he could read the smallest print without spectacles. His piety, diligence, and zeal, made him highly esteemed by the Dissenters. He assisted at the first public ordination they had, after the *Act of Uniformity*, when Dr. *Calamy* and six others were ordained in the Dissenting place of worship in *Little St. Helen's*, in 1694.*

* See Nonconformist's Memorial, vol. ii. 238. For the account of Dr. Annesley, see the Funeral Sermon Dr. Williams preached for him; and Nonconformist's Memorial, vol. i. p. 104.

CHAPTER

CHAPTER III.

Of Samuel Wesley, Senior.

MR. *John Wesley*, of whom I have spoken before, left two sons, *Matthew* and *Samuel*; of the rest of the children we know nothing. As the family had been greatly reduced by persecution, these two brothers must have experienced some difficulties in their education. Their mother was niece to Dr. *Thomas Fuller*;* but it does not appear that they received any assistance from this branch of the family. By industry they surmounted every difficulty that lay before them, and rose to very respectable and useful situations in life. *Matthew Wesley*, following the example of his grand-father, studied physic, and afterwards made a fortune by his practice.† *Samuel*, the father of the late Mr. *John Wesley*, was born about the year 1662, or perhaps a little earlier; but he could not, I think, have been more than eight or nine years old when his father died. The first thing that

* Nonconformist's Memorial, vol. i. p. 478.—Dr. *Thomas Fuller* was born in 1608. At twenty-three years of age his merit procured him the fellowship of Sidney College *Cambridge*, and a prebend in the Cathedral of *Salisbury*. During the Protectorate, he held the living of *Waltham's Abbey*, and the Lecture of *St. Bride's Fleet-Street*. After the Restoration he recovered the prebend, and was made Chaplain extraordinary to his Majesty. It is said he had a most uncommon memory. He wrote the *Church History of Britain* in folio; A Pisgah-sight of *Palestine*, and several other works. He died in 1661, and his funeral was attended by 200 of his brethren of the ministry.

† We shall afterwards see some verses on the death of this gentleman by his niece, Mrs. Wright.

that shook his attachment to the Dissenters was, a defence of the death of King *Charles* the First, and the proceedings of the *Calve's Head* club.* These things shocked him; and though it is certain that the Dissenters in general disapproved of the King's death, and that the proceedings of a club ought not to be attributed to a large body of men, who had no connection with the members of it, and differed greatly in opinion from them; yet they had such an effect on his mind, that he separated himself from the dissenting interest *while yet a boy*, as appears from the following lines in his son's elegy upon him:

> "With op'ning life his early worth began,
> The BOY misleads not, but foreshews the man.
> Directed wrong, though first he miss'd his way,
> Train'd to mistake, and disciplin'd to stray:
> Not long—for reason gilded error's night,
> And doubts well founded shot a gleam of light."

He spent some time at a private academy before he went to the university; but where, it is not said. About the age of sixteen he walked to *Oxford*, and entered himself of *Exeter* College. He had now only two pounds sixteen shillings; and no prospect of future supplies, but from his own exertions. By industry, I suppose by assisting the younger students, and instructing any who chose to employ him, he supported himself till he took his Batchelor's degree; without any preferment or assistance from his friends, except five shillings. This circumstance does him great honour, and shews him to have

* Notes of *Samuel Wesley* to his elegy on his father. For this, and some, other original papers, of great use in this work, Dr. Whitehead was indebted to a private friend.

have been a young man of wonderful diligence and resolution. Many feel his difficulties, but few are capable of his vigorous and continued exertions to overcome them in so honourable a way, and with such success. He now came to London, having increased his little stock to ten pounds fifteen shillings. He was ordained Deacon, and obtained a curacy, which he held one year, when he was appointed chaplain on board the fleet. This situation he held one year only, and then returned to London, and served a cure for two years. During this time he married, and his wife brought him a son. In this period he wrote several pieces, which brought him into notice and esteem, and a small living was given him in the country. We are not certain whether it was during his residence here, or while he was chaplain on board the fleet, that the following circumstance happened, but I suppose the latter. He was strongly solicited by the friends of King *James* II. to support the measures of the Court in favour of Popery, with promises of preferment if he would comply with the King's desire. But he absolutely refused to read the King's declaration; and though surrounded with courtiers, soldiers, and informers, he preached a bold and pointed discourse against it, from DANIEL iii. 17, 18. *If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.* His son *Samuel* describes this circumstance in the following lines:*

"When

* In the poem entitled the Parish Priest, intended as a description of his Father's character.

"When zealous *James* unhappy sought the way
T' establish *Rome* by arbitrary sway;
In vain were bribes shower'd by the guilty crown,
He sought no favour, as he fear'd no frown,
Secure in faith, exempt from worldly views,
He dar'd the declaration to refuse:
Then from the sacred pulpit boldly shew'd
The dauntless *Hebrews*, true to *Israel's* God,
Who spake regardless of their King's commands,
"The God we serve can save us from thy hands;
"If not, O Monarch, know we chuse to die,
"Thy gods alike, and threatnings we defy;
"No power on earth our faith has e'er controll'd,
"We scorn to worship idols, tho' of gold."
Resistless truth damp'd all the audience round,
The base informer sicken'd at the sound;
Attentive courtiers conscious stood amaz'd,
And soldiers silent trembled as they gaz'd.
No smallest murmur of distate arose,
Abash'd and vanquish'd seem'd the Church's foes.
So when like zeal their bosoms did inspire,
The *Jewish* martyrs walk'd unhurt in fire."

In this noble instance of integrity and firmness of mind, Mr. *Wesley* has given us an unequivocal proof that a person of High-church principles may be a true friend to the protestant cause, and the liberty of the subject. It is evident that he as much disliked the arbitrary proceedings of King *James*, as the religion which he endeavoured to introduce. When the glorious Revolution took place in 1688, Mr. *Wesley* most cordially approved of it, and was the first who wrote in defence of it. This work he dedicated to QUEEN MARY * who in consequence of it, gave him the living of *Epworth*

* MSS. Papers.

in *Lincolnshire*, about the year 1693; and in 1723 he was presented to the living of *Wroote* in the same county, in addition to *Epworth*.

Mr. *Wesley* held the living of *Epworth* upwards of forty years. His abilities would have done him credit in a more conspicuous situation; and had Queen *Mary* lived much longer, it is probable that he would not have spent so great a part of his life in such an obscure corner of the kingdom. In the beginning of the year 1705, he printed a poem on the battle of *Blenheim*, which happened the year before, with which the Duke of *Marlborough* was so well pleased, that he made him chaplain to Colonel *Lepelle's* regiment, which was to stay in *England* some time. In consequence of the same poem, a Noble Lord sent for him to *London*, promising to procure him a prebend. But unhappily he was at this time engaged in a controversy with the Dissenters: several things had been published on each side, and the controversy was carried on in the usual way, in which the disputants on both sides are generally more remarkable for shewing the violence of their passions than the goodness of their cause. In the first part of Queen *Ann's* reign, the Dissenters had a very powerful influence in both Houses of Parliament, and at Court; and were now preparing to present a petition to the House of Lords, praying for justice against the authors of several pamphlets written in opposition to them, and against Mr. *Wesley* in particular; but were dissuaded from taking this step by two members of that House. They had however interest enough to hinder Mr. *Wesley* from obtaining the prebend; they soon also worked him out of the chaplainship of the regiment, and brought several other very severe sufferings upon him and his family.*

As

* Mr. *C. Wesley's* papers.

As a pastor, he was indefatigable in the duties of his office: a constant preacher, feeding the flock with the pure doctrines of the gospel, according to his ability; diligent in visiting the sick, and administering such advice as their situations required; and attentive to the conduct of all who were under his care, so that every one in his parish became an object of his attention and concern. No strangers could settle in his parish but he presently knew it, and made himself acquainted with them. We have a proof of this from a letter he wrote to the Bishop of *Lincoln*, after being absent from home a very short time. "After my return to *Epworth*, (says he) and looking a little among my people, I found there were two strangers come hither, both of whom I have discovered to be papists, though they come to church; and I have hopes of making one or both of them good members of the church of *England*."

But this conscientious regard to *parochial* duties, did not divert him from literary pursuits. A man who spends all his time in the most useful manner he can, may diversify his employments, and accomplish by diligence what appears to others impracticable. His favourite study seems to have been the original scriptures, in which he was indefatigable; a practice which can never be too much commended in a minister of the gospel, when joined with a proper attention to practical duties.

The following extracts from two of his letters to his son, the late Mr. *John Wesley*, will give some idea of his diligence in this respect; and the second of them will shew us his opinion of a subject on which learned men have been much divided.

January 26, 1725.

"I have some time since designed an edition of the holy Bible in octavo, in the *Hebrew*, *Chaldee*, *Septuagint*, and the *Vulgate*; and have made some progress in it

What I desire of you on this article is, 1. That you would immediately fall to work, and read diligently the Hebrew text in the Polyglott; and collate it exactly with the *Vulgate*, writing all, even the least variations or differences between them. 2. To these I would have you add the *Samaritan* text in the last column but one; which is the very same with the Hebrew, except in some very few places, differing only in the *Samaritan* character, which I think is the true old Hebrew. In twelve months' time, you will get through the Pentateuch; for I have done it four times the last year, and am going over it the fifth, and collating the two Greek versions, the *Alexandrian* and the *Vatican*, with what I can get of *Symachus* and *Theodotion*," &c.

Mr. *John Wesley* was in the twenty-second year of his age, not yet ordained, nor had he attained any preferment in the university, when he received this letter from his father. It gives a pleasing view of his progress in biblical learning at this early period of life, and shews his father's confidence in his critical knowledge of the *Hebrew* scriptures. The following letter was written in 1731, and very clearly states the old gentleman's opinion of the translation of the Seventy, after a most laborious examination of it.

"I find in your letter an account of a learned friend you have, who has a great veneration for the *Septuagint*, and thinks that in some instances it corrects the present Hebrew. I do not wonder that he is of that mind; as it is likely he has read *Vossius* and other learned men, who magnify this translation so as to depreciate the original. When I first began to study the scriptures in earnest, and had read it over several times, I was inclined to the same opinion. What then increased my repect for it was, 1. That I thought I found many texts in the scriptures more happily explained than in our own or other versions. 2. That many words and phrases in the New Testament,

Testament, can hardly be so well understood without having recourse to this translation. 3. That both our Saviour and his apostles so frequently quote it. These considerations held me in a blind admiration of the *Septuagint;* and though I did not esteem them absolutely infallible, yet I hardly dared to trust my own eyes, or think they were frequently mistaken. But upon reading this translation over very often, and comparing it verbatim with the Hebrew, I was forced by plain evidence of fact to be of another mind. That which led me to it was, some mistakes (I think not less than a thousand) in places indifferent, either occasioned by the ambiguous sense of some Hebrew words, or by the mistake of some letters, as *daleth* for *resh*, and vice versa; which every one knows are very much alike in the old Hebrew character. But what fully determined my judgment was, that I found, or thought I found, very many places which appeared purposely altered for no very justifiable reason. These at last came so thick upon me, in my daily reading, that I began to note them down; not a few instances of which you will see in the dissertation I shall send you in my next packet. I would have you communicate it to your learned friend, with my compliments, earnestly desiring him, as well as you, to peruse it with the greatest prejudice you can: and after you have thoroughly weighed the whole, as I think the subject deserves, to make the strongest objections you are able against any article of it, where you are not convinced by my observations. For I should not deserve a friend if I did not esteem those my best friends who do their endeavours to set me right, where I may possibly be mistaken, especially in a matter of so great moment."

These two extracts give an interesting view of this gentleman's learning, diligent study of the scriptures, and candour, in each of which he holds forth to us an example highly deserving of imitation.

Mr.

Mr. *Wesley* was a voluminous writer, which in most cases is a disadvantage to an author, whatever his abilities may be. His Latin commentary on the book of *Job* is a most elaborate performance; but the subject of this book, and the language in which the commentary is written, are but ill adapted to the generality of modern readers. As a poet he has been censured by *Garth* and others; though when he failed, it was perhaps as much owing to the difficulty of the subject, as to want of poetical abilities. In an early edition of the *Dunciad*, he and Dr. *Watts* were associated together, and involved in the same censure. But it is well known that the earlier editions of this poem were all surreptitious, in which the blanks were filled up by the mere caprice or envy of the editors, without any regard to the intention of the author. Thus, in a surreptitious edition printed in *Ireland*, the blank in the 104th verse of the first book, was filled up with *Dryden* instead of *Dennis*, which, no doubt, was far enough from the intention of Mr. *Pope*. With the same propriety and good judgment, in the surreptitious editions, the names *Wesley* and *Watts* were inserted thus, *W--l-y*, *W---s*, in the 126th line of the same book, but they never appeared in any edition published by Mr. *Pope*. The lines originally stood thus:

> "A Gothic Vatican! of Greece and Rome,
> Well purg'd, and worthy *Withers*, *Quarles*, and *Blome*."

In a *London* edition of the *Dunciad*, printed in 1729, there is the following note on the last of these lines, "It was printed in the surreptitious editions, *W--l-y*, *W---s*, who were persons eminent for good life; the one writ the life of CHRIST in verse, the other some valuable pieces in the lyric kind on pious subjects. The line is here restored according to its *original*."

Of

Of Mr. *Wesley's* larger poetical performances, his son *Samuel* passes the following candid but impartial judgment, in the elegy above-mentioned.

> "Whate'er his strains, still glorious was his end,
> Faith to assert and virtue to defend.
> He sung how God the Saviour deign'd t' expire,
> With *Vida's* piety though not his fire;
> Deduc'd his Maker's praise from age to age,
> Through the long annals of the sacred page."

Most of his smaller pieces are excellent. We shall insert the following, both for its intrinsic beauty, and as a specimen of his poetical talents.

EUPOLIS'S HYMN TO THE CREATOR.

THE OCCASION.

Part of a (new) dialogue between *Plato* and *Eupolis* * *the Poet*——The rest not extant.

Eupolis. But is it not a little hard, that you should banish all our fraternity from your new Common-Wealth? What hurt has father *Homer* done that you dismiss him among the rest?

Plato. Certainly the blind old gentleman *lies* with the best grace in the world. But a *lie* handsomely told, debauches the taste and morals of a people. Besides, his tales of the *gods* are intolerable, and derogate in the highest degree from the dignity of the Divine Nature.

Eupolis.

* EUPOLIS was an Athenian. He is mentioned several times by *Horace*, and once by *Persius*; and was in high estimation at Athens for his poetical compositions, though he severely lashed the vices of the age he lived in. He was killed in an engagement at sea between the Athenians and Lacedemonians, and his death was so much lamented at Athens, that they made a law, that no poet should go to battle. He lived about 400 years before Christ.

Eupolis. But do you really think that those faults are inseparable from poetry? May not the ONE SUPREME be sung, without any intermixture of them?

Plato. I must own I hardly ever saw any thing of that nature. But I shall be glad to see you, or any other, attempt and succeed in it. On that condition, I will gladly exempt you from the fate of your brother poets.

Eupolis. I am far from pretending to be a standard. But I will do the best I can.

THE HYMN.

AUTHOR of Being, Source of light,
With unfading beauties bright,
Fulness, goodness, rolling round
Thy own fair orb without a bound:
Whether thee thy suppliants call
Truth, or good, or one, or all,
Ei, or *Jao;* thee we hail
Essence that can never fail,
Grecian or *Barbaric* name,
Thy stedfast being still the same.

Thee, when morning greets the skies
With rosy cheeks and humid eyes;
Thee, when sweet declining day
Sinks in purple waves away;
Thee will I sing, O parent *Jove*,
And teach the world to praise and love.

Yonder azure vault on high,
Yonder blue low liquid sky,
Earth, on its firm basis plac'd,
And with circling waves embrac'd,
All creating pow'r confess,
All their mighty Maker bless.
Thou shak'st all nature with thy nod,
Sea, earth, and air confess the God:

Yet

Yet does thy pow'rful hand sustain
Both earth and heav'n, both firm and main.
Scarce can our daring thought arise
To thy pavillion in the skies;
Nor can *Plato's* self declare
The bliss, the joy, the rapture there.
Barren above thou dost not reign,
But circled with a glorious train:
The sons of God, the sons of light,
Ever joying in thy sight:
(For thee their silver harps are strung)
Ever beauteous, ever young,
Angelic forms their voices raise,
And through heav'n's arch resound thy praise.

The feather'd fowls that swim the air,
And bathe in liquid ether there,
The lark, precentor of the choir,
Leading them higher still and higher,
Listen and learn; th' angelic notes
Repeating in their warbling throats:
And ere to soft repose they go,
Teach them to their lords below:
On the green turf their mossy nest,
The ev'ning anthem swells their breast;
Thus like thy golden chain from high
Thy praise unites the earth and sky.

Source of light, thou bid'st the sun
On his burning axles run;
The stars like dust around him fly,
And strew the area of the sky.
He drives so swift his race above
Mortals can't perceive him move,
So smooth his course, oblique or straight,
Olympus shakes not with his weight.
As the queen of solemn night
Fills at his vase her orbs of light,

Imparted

Imparted lustre; thus we see
The solar virtue shines by thee.

*Eiresione,** we'll no more
Imaginary pow'r adore;
Since oil, and wool, and cheerful wine,
And life-sustaining bread are thine.

Thy herbage, O great *Pan* sustains
The flocks that graze our *attic* plains;
The olive with fresh verdure crown'd,
Rises pregnant from the ground;
At thy command it shoots and springs,
And a thousand blessings brings.
Minerva only is thy mind,
Wisdom and bounty to mankind.
The fragrant thyme, the bloomy rose,
Herb and flow'r, and shrub that grows
On *Thessalian Tempe's* plain
Or where the rich *Sabeans* reign,
That treat the taste or smell or sight,
For food or med'cine, or delight;
Planted by thy parent care,
Spring and smile and flourish there.

O ye nurses of soft dreams,
Reedy brooks and winding streams,
Or murmuring o'er the pebbles sheen
Or sliding through the meadows green,
Or where through matted sedge you creep,
Trav'lling to your parent deep:
Sound his praise by whom you rose,
That sea which neither ebbs nor flows.

O ye

* This word signifies a kind of garland composed of a branch of olive, wrapt about with wool, and loaded with all kinds of fruits of the earth, as a token of peace and plenty. The poet says he will no more worship the *imaginary* power, supposed to be the giver of these things; but the great *Pan*, the creator from whom they all proceed.

O ye immortal woods and groves,
Which th' enamour'd student loves;
Beneath whose venerable shade,
For thought and friendly converse made,
Fam'd *Hecadem*, old hero lies,
Whose shrine is shaded from the skies,
And through the gloom of silent night
Projects from far its trembling light;
You, whose roots descend as low,
As high in air your branches grow;
Your leafy arms to heav'n extend,
Bend your heads, in homage bend:
Cedars and pines that wave above,
And the oak belov'd of *Jove*.

Omen, monster, prodigy,
Or nothing are, or *Jove* from thee!
Whether varied nature play,
Or re-invers'd thy will obey,
And to rebel man declare
Famine, plague, or wasteful war.
Laugh ye prophane, who dare despise
The threatning vengeance of the skies,
Whilst the pious on his guard,
Undismay'd is still prepar'd:
Life or death, his mind's at rest,
Since what thou send'st must needs be best.

No evil can from thee proceed:
'Tis only suffer'd, not decreed.
Darkness is not from the sun,
Nor mount the shades till he is gone:
Then does night obscure arise
From *Erebus*, and fill the skies,
Fantastic forms the air invade,
Daughters of nothing and of shade.

Can we forget thy guardian care,
Slow to punish, prone to spare;

Thou

Thou brak'st the haughty *Persian's* pride,
That dar'd old ocean's pow'r deride;
Their shipwrecks strew'd the *Eubean* wave,
At *Marathon* they found a grave.
O ye blest Greeks who there expir'd,
For *Greece* with pious ardour fir'd.
What shrines or altars shall we raise
To secure your endless praise?
Or need we monuments supply,
To rescue what can never die!

And yet a greater hero far
(Unless great *Socrates* could err)
Shall rise to bless some future day,
And teach to live, and teach to pray.
Come, unknown instructor come!
Our leaping hearts shall make thee room;
Thou with *Jove* our vows shalt share,
Of *Jove* and thee we are the care.

O Father, King, whose heav'n'y face
Shines serene on all thy race,
We thy magnificence adore,
And thy well-known aid implore;
Nor vainly for thy help we call;
Nor can we want—for thou art all.

Every good judge, we apprehend, will readily allow that the author of these verses did not want talents for poetry. But wherever we fix his standing in the scale of learning and abilities, he still rises higher in our view of genuine piety, and a firm attachment to justice, mercy and truth, in various trying situations in life. His integrity was conspicuous, and his conduct uniform. As he had chosen God and his service for his own portion, he chose the same for his children also. When two of his sons were pursuing a course of piety at *Oxford*, which threw their future prospects of preferment

into

into a cloud not likely to be dissipated, he encouraged them in it, choosing rather that he and his children should suffer affliction with the people of God, than enjoy the pleasures of sin for a season. Few men have been so diligent in the pastoral office as he was; none perhaps more so. Though his income may be called small, and his family large, he had always something to give to those in distress. In conversation he was grave, yet instructive, lively, and full of anecdote; and this talent the late Mr. *Wesley* possessed in a high degree. His last moments were as conspicuous for resignation and christian fortitude, as his life had been for zeal and diligence. His two sons, Mr. *John* and *Charles Wesley*, were both with him when he died, and Mr. *Charles* has given the following interesting account of his death, in a letter to his brother *Samuel*, dated April 30, 1735.

"*Dear Brother*,

"After all your desire of seeing my father alive, you are at last assured you must see his face no more till he is raised in incorruption. You have reason to envy us who could attend him in the last stage of his illness. The few words he could utter I saved, and hope never to forget. Some of them were, "Nothing is too much to suffer for heaven. The weaker I am in body, the stronger and more sensible support I feel from God. There is but a step between me and death; to-morrow I would see you all with me round this table, that we may once more drink of the cup of blessing, before we drink it new in the kingdom of God. With desire have I desired to eat this passover with you before I die." The morning he was to communicate, he was so exceeding weak and full of pain, that he could not without the utmost difficulty receive the elements, often repeating, "Thou shakest me, thou shakest me;" but immediately after

after receiving, there followed the most visible alteration. He appeared full of faith and peace, which extended even to his body; for he was so much better, that we almost hoped he would have recovered. The fear of death he entirely conquered, and at last gave up his latest human desires of finishing Job, paying his debts, and seeing you. He often laid his hand upon my head, and said, "Be steady! The christian faith will surely revive in this kingdom; you shall see it, though I shall not." To my sister *Emily* he said, "Do not be concerned at my death, God will then begin to manifest himself to my family." When we were met about him, his usual expression was, "Now let me hear you talk of heaven." On my asking him whether he did not find himself worse, he replied, "O my *Charles*, I feel a great deal; God chastens me with a strong pain, but I praise him for it, I thank him for it, I love him for it." On the 25th his voice failed him, and nature seemed entirely spent, when, on my brother's asking, whether he was not near heaven, he answered distinctly, and with the utmost of hope and triumph that could be expressed in sounds, "Yes I am." He spoke once more, just after my brother had used the commendatory prayer; his last words were, "Now you have done all!" This was about half an hour after six, from which time till sun-set, he made signs of offering up himself, till my brother again having used the commendatory prayer, the very moment it was finished he expired. His passage was so smooth and insensible, that notwithstanding the stopping of his pulse, and ceasing of all sign of life and motion, we continued over him a considerable time, in doubt whether the soul was departed or no. My mother, who for several days before he died, hardly ever went into his chamber but she was carried out again in a fit, was far less shocked at the news than we expected,

pected, and told us that now she was heard, in his having so easy a death, and her being strengthened so to bear it."

In going through this work, let the reader consider himself as travelling slowly on a pleasant road where a variety of objects, highly worthy of his attention and regard, present themselves to his view. In passing along this little distance, we have as it were, stood by, and seen two ministers of the gospel die; the one a *Nonconformist*, and the other a *High Church-man*. As we see them approach the entrance on eternity, the scene becomes interesting, and will suggest to the reader many important reflections. Dropping their singularities of opinion, and all party distinctions we now view them coalescing, and becoming one in Christ Jesus. Animated with the same spirit of devotion, they look up to God as their *common* Father, through the *same* Mediator and Saviour; they praise him for the *same* mercies, and looking forward to his kingdom and glory with the *same* humble confidence, both triumph over death as he draws nigh to them: they give satisfactory evidence, that they were united to Christ, belonging to the *same* family, and were heirs of the *same* heavenly inheritance, notwithstanding the external differences in their mode of worship. These considerations should teach us to be careful, not to over-value the external differences among christians, nor to exalt the discriminating distinctions of parties into the rank of fundamental articles of christianity. As long as we lay the *same foundation*, and endeavour to build upon it, *gold*, *silver*, and *precious stones*, we ought to have fellowship with each other as brethren, notwithstanding the *different manner* in which we manage the materials, and give a *varied appearance* to the building.

CHAPTER

CHAPTER IV.

Of Mrs. Susannah Wesley.

MRS. SUSANNAH WESLEY, the mother of the late Mr. *John Wesley*, was the youngest daughter of *Dr. Samuel Annesley*, and a few years younger than her husband. Being educated in a very religious family, she early imbibed a reverence for religion; but having a strong understanding, and a great thirst for knowledge, she soon found herself dissatisfied with believing on the authority of her teachers, and was determined, as far as possible, to see what evidence there was for the truth of those things she was required to believe. Before she was thirteen years old, she had examined the whole controversy between the Dissenters and the established church, and from that time became a member of the church of *England*. And though different men may, and will, judge variously of the choice she made, yet all must acknowledge that this effort to judge for herself at so early an age, and in so complicated a subject, was singularly great, and shewed uncommon resolution and strength of mind. She afterwards examined the evidences of natural and revealed religion with scrupulous attention, and under every article set down the reasons which determined her to believe it. Of these things she speaks thus, in a letter to her son, *Samuel Wesley*, dated October 11, 1709.

"There is nothing I now desire to live for, but to do some small service to my children; that, as I have brought them into the world, I may, if it please God, be

e an instrument of doing good to their souls. I had een several years collecting from my little reading, ut chiefly from my own *observation* and experience, ome things which I hoped might be useful to you all. had begun to correct and form all into a little manual; herein I designed you should have seen what were the articular reasons which prevailed on me to believe the Being of a God, and the grounds of natural religion, ogether with the motives that induced me to embrace he faith of JESUS CHRIST; under which was comprehended my own private reasons for the truth of revealed religion. And because I was educated among the Dissenters, and there was something remarkable in my leaving them at so early an age, not being full thirteen, I had drawn up an account of the whole transaction, under which I had included the main of the controversy between them and the established church, as far as it had come to my knowledge; and then followed the reasons which had determined my judgment to the preference of the church of *England*. I had fairly transcribed a great part of it, when, you writing to me for some directions about receiving the sacrament, I began a short discourse on that subject, intending to send them all together; but before I could finish my design, the flames consumed both this and all my other writings.* I would have you, at your leisure, begin to do something like this for yourself, and write down what are the principles on which you build your faith; and though I cannot possibly recover all I formerly wrote, yet I will gladly assist you what I can, in explaining any difficulty that may occur."

In one of her private meditations she reckons the following among the signal mercies which God had bestowed upon her. "Born in a christian country: early initiated

* When their house was burnt down in February, 1709.

and instructed in the first principles of the christian religion: good examples in parents and several of the family: good books and ingenious conversation: preserved from ill accidents, once from violent death: married to a religious orthodox man; by him first drawn off from the *Socinian* heresy, and afterwards confirmed and strengthened by *Bishop Bull*."*

About the year 1700, she made a resolution to spend one hour, morning and evening, in private devotion, in prayer and meditation; and she religiously kept it ever after, unless sickness hindered, or some absolutely necessary business of her family obliged her to shorten the time. If opportunity offered, she spent some time at noon in this religious and profitable employment. She generally wrote down her thoughts on different subjects at these times; and great numbers of her meditations have been preserved in her own hand-writing. We shall select a few, and make some extracts from others; because they shew us this excellent woman in her most private retirement, conversing without disguise with him who knows the heart.

Noon. "To know God only as a philosopher; to have the most sublime and curious speculations concerning his essence, attributes, and providence; to be able to demonstrate his Being from all, or any, of the works of nature, and to discourse with the greatest propriety and eloquence of his existence and operations; will avail us nothing, unless at the same time we know him experimentally; unless the heart know him to be its supreme good, its only happiness; unless a man feel and acknowledge that he can find no repose, no peace, no joy, but in loving and being beloved by him, and does accordingly rest in him as the centre of his being, the fountain

* In the manuscript it stands thus, B. B. which seems intended for *Bishop Bull.*

ountain of his pleasures, the origin of all virtue and goodness, his light, his life, his strength, his all; in a word, his Lord, his God. Thus let me ever know thee, O God!"

Evening. "The mind of man is naturally so corrupted, and all the powers thereof so weakened, that we cannot possibly aspire vigourously towards God, or have any clear perception of spiritual things, without his assistance. Nothing less than the same Almighty power that raised JESUS CHRIST from the dead, can raise our souls from the death of sin to a life of holiness.—To know God experimentally is altogether supernatural, and what we can never attain to, but by the merits and intercession of JESUS CHRIST. By virtue of what he has done and suffered, and is now doing in heaven for us, we obtain the Holy Spirit, who is the best instructor, the most powerful teacher we can possibly have; without whose agency, all other means of grace would be ineffectual.—How evidently does the Holy Spirit concur with the means of grace? and how certainly does he assist and strengthen the soul, if it be but sincere and hearty in its endeavours to avoid any evil, or perform any good.—To have a good desire, a fervent aspiration towards God shall not pass unregarded. I have found, by long experience, that it is of great use to accustom one's self to *enter into* solemn *engagements with God* against any particular sin; but then I would have them never made for a longer time, than from morning till night, and from night till morning, that so the impression they make on the mind, may be always fresh and lively. This was many years tried with good success, in the case of —— Glory be to thee, O Lord."

Evening. "Give God the praise for any well spent day. But I am yet unsatisfied, because I do not enjoy enough of God; I apprehend myself at too great a distance from him; I would have my soul united more

 closely

closely to him by faith and love.—I can appeal to his omniscience, that I would love him above all things. He that made me, knows my desires, my expectations, my joys all centre in him, and that it is he himself I desire; it is his favour, his acceptance, the communications of his grace, that I earnestly wish for more than any thing in the world; and that I have no relish or delight in any thing when under apprehensions of his displeasure. I rejoice in his essential glory and blessedness; I rejoice in my relation to him, that he is my Father, my Lord, and my God. I rejoice that he has power over me, and desire to live in subjection to him; that he condescends to punish me when I transgress his laws, as a father chasteneth the son whom he loveth—I thank him that he has brought me so far, and will beware of despairing of his mercy *for the time which is yet to come;* but will give God the glory of his free grace."

Morning. "It is too common with me upon receiving any light, or new supply of grace, to think, now I have gained my point, and may say, "Soul, take thine ease;" by which means I think not of going any further; or else fall into dejection of spirit, upon a groundless fear, that I shall soon lose what I have gained, and in a little time be never the better for it. Both these are sins. The first proceeds from immoderate love of present ease and spiritual sloth: the other from want of faith in the all-sufficiency of my Saviour.

"We must never take up our rest on this side of heaven; nor think we have enough of grace, or enjoy enough of God till we are perfectly renewed and sanctified in body, soul, and spirit; till we are admitted into that blessed region of pure and happy spirits, where we shall enjoy the beatific vision according to the measure of our capacities! Nor must we, out of a pretended humility, because we are unworthy of the least mercy, dare to dispute or question the sufficiency of the merits

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of Jesus Christ. It was impossible for God incarnate to undertake more than he is able to perform."

Morning. "Though man is born to trouble, yet I believe there is scarce a man to be found upon earth, but, take the whole course of his life, hath more mercies than afflictions, and much more pleasure than pain. I am sure it has been so in my case. I have many years suffered much pain, and great bodily infirmities; but I have likewise enjoyed great intervals of rest and ease. And those very sufferings have, by the blessing of God, been of excellent use, and proved the most proper means of reclaiming me from a vain and sinful conversation, insomuch, that I cannot say I had better have been without this affliction, this disease, loss, want, contempt, or reproach. All my sufferings, by the admirable management of Omnipotent goodness, have concurred to promote my spiritual and eternal good. And if I have not reaped that advantage by them which I might have done, it is merely owing to the perverseness of my own will, and frequent lapses into present things, and unfaithfulness to the good Spirit of God; who, notwithstanding all my prevarications, all the stupid opposition I have made, has never totally abandoned me. Eternal glory be to thee, O Lord!"

Evening. "If to esteem and to have the highest *reverence* for thee! If constantly and sincerely to acknowledge thee, the supreme, the only desirable good, be to love thee, I do love thee!

"If comparatively to despise and undervalue all the world contains, which is esteemed great, fair, or good; if earnestly and constantly to desire thee, thy favour, thy acceptance, thyself, rather than any or all things thou hast created, be to love thee, I do love thee!

"If to rejoice in thy essential majesty and glory! if to feel a vital joy o'erspread and cheer the heart at each perception of thy blessedness, at every thought that thou

thou art God; that all things are in thy power; that there is none superior or equal to thee—be to love thee, I do love thee!"

Notwithstanding Mrs. *Wesley* allotted two hours in the day for meditation and prayer in private, no woman was ever more diligent in business, or attentive to family affairs than she was. Remarkable for method and good arrangement both in her studies and business, she saved much time, and kept her mind free from perplexity. She had nineteen children, ten of whom, at least, grew up to be educated, and this duty fell upon her; and it was almost impossible for the children to have had a better instructor. From several things which are found in her papers, it appears that she had acquired some knowledge of the Latin and Greek languages in her youth, though she never makes any pretensions to it. She had read much, and thought deeply, and in general very accurately, on every part of natural and revealed religion, and on the common affairs of life. She had studied human nature well, and knew how to adapt her discourse either to youth or age; and without this no person is properly qualified to instruct others. She had set out in life with a determination to think and judge for herself; and not to be influenced by custom in matters of importance, unless when custom appeared to be founded in reason and truth. It was this principle which governed her in the education of her children; for disapproving of the common methods of governing and instructing youth, she adopted those methods which appeared to her the most rational and proper. Their rising, dressing, eating, exercise, and every thing that related to them was managed by rule, unless when sickness hindered. They were very early taught obedience to their parents, and to wait their decision in every thing they were to have or do. As soon as they could speak, they were taught the Lord's prayer, and made

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to repeat it at rising and bed-time constantly. As they grew bigger, they were taught a short prayer for their parents, and some collects; a short catechism, and some portion of scripture, as their memories could bear. They were early made to distinguish the sabbath from other days; and were soon taught to be still at family prayers, and to ask a blessing immediately after, which they used to do by signs before they could kneel or speak. Her method of teaching them to read was certainly peculiar to herself, and deserves to be taken notice of; we shall give it in her own words, in a letter to Mr. *John Wesley*. "None of them were taught to read till five years old, except *Kezzy*, in whose case I was over-ruled; and she was more years in learning than any of the rest had been months. The way of teaching was this: the day before a child began to learn, the house was set in order, every one's work appointed them, and a charge given that none should come into the room from nine till twelve, or from two till five, which were our school hours. One day was allowed the child wherein to learn its letters, and each of them did in that time know all its letters, great and small, except *Molly* and *Nancy*, who were a day and a half before they knew them perfectly; for which I then thought them very dull; but the reason why I thought them so, was because the rest learned them so readily, and your brother *Samuel*, who was the first child I ever taught, learnt the alphabet in a few hours. He was five years old on the tenth of February; the next day he began to learn, and, as soon as he knew the letters began at the first chapter of Genesis. He was taught to spell the first verse, then to read it over and over, till he could read it off hand without any hesitation; so on to the second, &c. till he took ten verses for a lesson, which he quickly did. Easter fell low that year, and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory,

memory, that I cannot remember ever to have told him the same word twice. What was yet stranger, any word he had learnt in his lesson, he knew wherever he saw it, either in his bible or any other book, by which means he learnt very soon to read an English author well.

"The same method was observed with them all. As soon as they knew the letters they were first put to spell, and read one line, then a verse, never leaving till perfect in their lesson, were it shorter or longer. So one or other continued reading at school time without any intermission; and before we left school, each child read what he had learnt that morning; and ere we parted in the afternoon, what he had learned that day."

Mr. *Wesley* observes of his mother, that even she, as well as her father and grand-father, her husband and three sons, had been in her measure, a preacher of righteousness. And this is a remarkable circumstance in her life, and shews her zeal and steadiness in doing good: it shall be related a little more at large from the original letters than Mr. *Wesley* has done.

Her husband usually attended the sittings of convocation; and on these occasions was obliged to reside in London for a length of time that was often injurious to his parish; and at an expence that was inconvenient to himself and his family. It was on this business, it appears, that he spent so much time in London in the beginning of the year 1712. During his absence, Mrs. *Wesley* formed a little meeting at her house on a Sunday evening, when she read a sermon, prayed and conversed with the people who came for this purpose. She acquainted her husband of their meeting, who, on account of the newness and singularity of the thing, made some objections against it. Her answer is dated the 6th of February 1712, in which she says, "I heartily thank you for dealing so plainly and faithfully with me in a matter of no common concern. The main of your objections

jections against our Sunday evening meetings, are, first, that it will look particular; secondly, my sex; and, lastly, your being at present in a public station and character; to all which I shall answer briefly.

"As to its looking particular, I grant it does, and so does almost every thing that is serious, or that may any way advance the glory of God, or the salvation of souls, if it be performed out of a pulpit or in the way of common conversation; because, in our corrupt age, the utmost care and diligence has been used to banish all discourse of God or spiritual concerns out of society; as if religion were never to appear out of the closet, and we were to be ashamed of nothing so much as, of professing ourselves to be christians.

"To your second, I reply, that, as I am a woman, so I am also mistress of a large family. And though the superior charge of the souls contained in it lies upon you, as head of the family, and as their minister, yet in your absence I cannot but look upon every soul you leave under my care, as a talent committed to me under a trust by the great Lord of all the families of heaven and earth; and if I am unfaithful to him or to you, in neglecting to improve these talents, how shall I answer unto him, when he shall command me to render an account of my stewardship.

"As these, and other such like thoughts, made me at first take a more than ordinary care of the souls of my children and servants; so, knowing that our most holy religion requires a strict observation of the Lord's day, and not thinking that we fully answered the end of the institution by only going to church; but that likewise we were obliged to fill up the intermediate spaces of that sacred time by other acts of piety and devotion; I thought it my duty to spend some part of the day in reading to, and instructing my family; especially in your absence, when, having no afternoon service, we have

have so much leisure for such exercises; and such time I esteemed spent in a way more acceptable to God than if I had retired to my own private devotions.

"This was the beginning of my present practice: other people's coming in and joining with us was purely accidental. Our lad told his parents; they first desired to be admitted; then others who heard of it begged leave also; so our company increased to about thirty, and seldom exceeded forty last winter; and why it increased since, I leave you to judge after you have read what follows.

"Soon after you went to London, *Emily* found in your study the account of the Danish Missionaries; which, having never seen, I ordered her to read me. I was never, I think, more affected with any thing than with the relation of their travels; and was exceedingly pleased with the noble design they were engaged in. Their labours refreshed my soul beyond measure, and I could not forbear spending a good part of that evening in praising and adoring the Divine Goodness for inspiring those good men with such an ardent zeal for his glory; that they were willing to hazard their lives and all that is esteemed dear to men in this world, to advance the honour of their Master *Jesus!* For several days I could think or speak of little else. At last it came into my mind; though I am not a man, nor a minister of the gospel, and so cannot be engaged in such a worthy employment as they were; yet, if my heart were sincerely devoted to God, and if I were inspired with a true zeal for his glory, and did really desire the salvation of souls, I might do somewhat more than I do. I thought I might live in a more exemplary *manner in some things;* I might pray more for *the people*, and speak with more warmth to those with whom I have an opportunity of conversing. However I resolved to begin with my own children; and accordingly I proposed

and

nd observed the following method. I take such a proportion of time as I can best spare every night, to discourse with each child by itself, on something that relates to its principal concerns. On Monday I talk with *Molly*; on Tuesday with *Hetty*; Wednesday with *Nancy*; Thursday with *Jacky*; Friday with *Patty*; Saturday with *Charles*; and with *Emily* and *Suky* together on Sunday.

"With those few neighbours who then came to me I discoursed more freely and affectionately *than before*; I chose the best and most awakening sermons we had, and I spent more time with them in such exercises. Since this our company has encreased every night; for I dare deny none who ask admittance. Last Sunday I believe we had above two hundred, and yet many went away for want of room.

"But I never durst positively presume to hope that God would make use of me as an instrument in doing good; the farthest I ever durst go was, it may be, who can tell? with God all things are possible. I will resign myself to him; Or, as *Herbert* better expresses it,

> "Only, since God doth often make
> Of lowly matter, for high uses meet,
> I throw me at his feet;
> There will I lie, until my Maker seek
> For some mean stuff, whereon to shew his skill,
> Then is my time——"

And thus I rested, without passing any reflection on myself, or forming any judgment about the success or event of this undertaking.

"Your third objection I leave to be answered by your own judgment. We meet not upon worldly design. We banish all temporal concerns from our society; none is suffered to mingle any discourse about them with our reading or singing: We keep close to the business

business of the day, and as soon as it is over they all go home. And where is the harm of this? If I and my children went a visiting on Sunday nights, or if we admitted of impertinent visits, as too many do who think themselves good christians, perhaps it would be thought no scandalous practice, though in truth it would be so; therefore why any should reflect upon you, let your station be what it will, because your wife endeavours to draw people to church, and to restrain them by reading and other persuasions, from their profanation of God's most holy day, I cannot conceive. But if any should be so mad as to do it, I wish you would not regard it. For my part, I value no censure on this account: I have long since shook hands with the world, and I heartily wish I had never given them more reason to speak against me.

"As for your proposal of letting some other person read, alas! you do not consider what a people these are. I do not think one man among them could read a sermon, without spelling a good part of it; and how would that edify the rest? Nor has any of our family a voice strong enough to be heard by such a number of people.

"But there is one thing about which I am much dissatisfied; that is, their being present at family prayers. I do not speak of any concern I am under, barely because so many are present. For those who have the honour of speaking to the great and holy God, need not be ashamed to speak before the whole world, but because of my sex. I doubt, if it be proper for *me* to present the prayers of the people to God. Last Sunday I would fain have dismissed them before prayers; but they begged so earnestly to stay, I durst not deny them."

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In this, as in every other part of her conduct, Mrs. *Wesley* acted upon principle, and from mature deliberation. No person, perhaps, ever had a greater regard for the established order of the church of England, than she had; but she considered her conduct in this instance as coinciding with the spirit and intention of that order; to reform the manners of the people, and to beget in them a reverence for the public worship. It is obvious that this consideration alone silenced every objection in her mind, concerning her present proceedings. But, though she was satisfied of the propriety of her own conduct, she thought it her duty to abide by the decision of her husband. He had already written to her on the subject, and though he had made some objections, yet upon the whole he seemed to approve of the meeting. But Mr. *Inman* the *Curate*, and two or three of his companions highly disapproved of it, and wrote to Mr. *Wesley*, complaining heavily of it, calling it a conventicle, &c. It is painful to see a clergyman among the foremost to oppose any thing that may tend to diffuse knowledge among the common people, and impress their minds with a serious sense of religion, and the duties it enjoins. This was evidently the case in the present instance; and the representations made to Mr. *Wesley* had such an effect upon his mind, that he wrote to his wife in a tone of disapprobation which he had not used before. Her answer, which is dated the 25th of February, is worthy of herself, and of the cause in which she was engaged.

"Some few days since, (says she,) I received a letter from you, I suppose dated the 16th instant, which I made no great haste to answer; because I judged it necessary for both of us to take some time to consider, before you determine in a matter of such great importance. I shall not enquire how it was possible that

you

you should be prevailed on, by the senseless clamours of two or three of the worst of your parish, to condemn what you so very lately approved: but I shall tell you my mind in as few words as possible. I do not hear of more than three or four persons who are against our meeting, of whom *Inman* is the chief. He and *Whitely*, I believe, may call it a conventicle; but we hear no outcry here, nor has any one said a word against it to me. And what does their calling it a conventicle signify? does it alter the nature of the thing? or do you think that what they say is a sufficient reason to forbear a thing that has already done much good, and by the blessing of God may do much more? If its being called a conventicle by those who know in their conscience they misrepresent it, did really make it one; what you say would be somewhat to the purpose; but it is plain in fact, that this one thing has brought more people to church than ever any thing did in so short a time. We used not to have above twenty or twenty-five at evening service, whereas now we have between two and three hundred; which are more than ever came before to hear *Inman* in the morning.

"Besides the constant attendance on the public worship of God, our meeting has wonderfully conciliated the minds of this people towards us, so that we now live in the greatest amity imaginable; and what is still better, they are very much reformed in their behaviour on the Lord's day; and those who used to be playing in the streets, now come to hear a good sermon read, which is surely more acceptable to Almighty God.

"Another reason for what I do, is, that I have no other way of conversing with this people, and therefore have no other way of doing them good; but by this

is. I have an opportunity of exercising the greatest d noblest charity, that is charity to their souls.

" Some families who seldom went to church, now ı constantly; and one person who has not been there r seven years, is now prevailed upon to go with the st.

" There are many other good consequences of his meeting which I have not time to mention. Now beseech you weigh all things in an impartial balance: ı the one side, the honour of Almighty God, the ing much good to many souls, and the friendship of e best among whom we live; on the other (if folly, npiety, and vanity may abide in the scale against ı ponderous a weight) the senseless objections of a w scandalous persons, laughing at us, and censuring s as precise and hypocritical; and when you have uly considered all things, let me know your positive letermination.

" I need not tell you the consequences, if you determine to put an end to our meeting. You may easily foresee what prejudices it may raise in the minds of those people against *Inman* especially, who has so little wit as to speak publicly against it. I can now keep them to the church, but if it be laid aside, I doubt they will never go to hear him more, at least those who come from the lower end of the town; but if this be continued till you return, which will not be long, it may please God that their hearts may be so changed by that time, that they may love and delight in his public worship so as never to neglect it more.

" If you do, after all, think fit to dissolve this assembly, do not tell me that you desire me to do it, for that will not satisfy my conscience; but send me your *positive command*, in such full and express terms, as may absolve me from guilt and punishment

for

for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our LORD JESUS CHRIST."

The meeting was continued until Mr. *Wesley* returned to *Epworth*.

Mrs. *Wesley* continued to discharge the duties of a wife and parent with the greatest diligence and punctuality. The letters she wrote to her sons when at Oxford, and after they had left it, shew her in the most amiable light, both for knowledge and piety. In 1735 she lost her husband, and afterwards divided her time between her children, till about the year 1739; after which, she resided chiefly in London.

It appears from all we have seen of Mrs. *Wesley*, that she was a woman of real experience in the things of God. But it does not appear that she had a clear notion of justification as distinct from sanctification; on the contrary she seems to have confounded them together. The consequence was, that her knowledge of the doctrine of justification by faith alone, without the law, was not so clear as it might have been; and this hindered her from enjoying that full assurance of her state, and the peace and joy consequent upon it, which otherwise she would have had. When her two sons, Mr. *John* and *Charles Wesley*, began to preach the doctrine of justification by faith, in 1738, and many professed to be justified, and to know the time this change in their state took place, she mentions thei notions as new, in a letter she wrote to her son *Samuel* in November this year;* though it must be acknowledged that she had not then conversed with them on the subject, and therefore did not know what doctrines they taught, except by report. It has indeed been said, that she "lived long enough to deplore the extravagance of her sons;" and this assertion was founded

* Printed in Dr. *Priestley's* Collection.

unded on the letter above mentioned. But what she ys on this subject has only a reference to dreams, sions, or some extraordinary revelation, which some rsons pretended to have had, and in which they had ceived the knowledge of their justification, at least is was reported of several; but she no where charges r sons with teaching this as the way of justification. ut the author of the assertion above mentioned has ade several assertions concerning some of this family, hich have not the least foundation in any fact, and could ve originated no where but in his own mistaken ncy; so little credit is generally due to an author, en of character and ability, when he speaks of *religious* persons, against whom he has imbibed some rejudice.

The following extracts from three of her letters to Ir. *Charles Wesley*,† will shew us her opinion of e doctrine and conduct of her sons, more clearly an any thing which has yet appeared in print.

October 19, 1738.

"It is with much pleasure I find your mind is omewhat easier than formerly, and I heartily thank od for it. The spirit of man may sustain his infirmity, ut a wounded spirit who can bear. If this hath been our case, it has been sad indeed. But blessed be od who gave you convictions of the evil of sin, as contrary to the purity of the divine nature, and the perfect oodness of his law. Blessed be God, who shewed ou the necessity you were in of a Saviour to deliver ou from the power of sin and Satan (for Christ will be o Saviour to such as see not their need of one) and irected you by faith to lay hold of that stupendous nercy offered us by redeeming love! *Jesus* is the nly physician of souls; his blood is the only salve hich can heal a wounded conscience. It is not in

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† For these letters, and some other papers of importance in this work, Dr. Whitehead expresses great obligations to the Rev. Mr. L—y.

wealth, or honour, or sensual pleasures, to relieve a spirit heavy laden and weary of the burden of sin: these things have power to increase our guilt, by alienating our hearts from God, but none to make our peace with him; to reconcile God to man, and man to God, and to renew the union between the divine and human nature.—No, there is none but CHRIST, none but CHRIST, who is sufficient for these things —But blessed be God, he is an all-sufficient Saviour! and blessed be his holy name, that thou hast found him a Saviour to thee, my son—O! let us love him much, for we have much to be forgiven.

"I would gladly know what your notion is of justifying faith; because you speak of it as a thing you have but lately obtained."

The second letter is dated December 6th, 1738. In it she says, "I think you are fallen into an odd way of thinking. You say, that, till within a few months, you had no spiritual life, nor any justifying faith. Now this is, as if a man should affirm he was not alive in his infancy, because when an infant he did not know he was alive.—All then that I can gather from your letter is, that till a little while ago you were not so well satisfied of your *being a christian as you are now*. I heartily rejoice that you have now attained to a strong and lively hope of God's mercy through *Christ*. Not that I can think you were totally without *saving faith* before; but it is one thing to have faith, and another thing to be sensible we have it. Faith is the fruit of the spirit, and is the gift of God; but to feel, or be inwardly sensible that we have true faith, requires a further operation of God's Holy Spirit. You say you have peace, but not joy, in believing: blessed be God for peace; may this peace rest with you. Joy will follow, perhaps not very closely, but it will follow

faith

and love. God's promises are sealed to us, but dated. Therefore patiently attend his pleasure; ill give you joy in believing. Amen."

rom these letters we see, that Mrs. *Wesley* was far from "deploring the extravagance of her ," that she rejoiced in their christian experience, praised God for it. She thought them mistaken dging of their former state, but not in their no- s of justifying faith itself; for she says in the letter mentioned, "My notion of justifying faith is the e with yours; for that trusting in *Jesus Christ*, the promises made in him, is that special act of h to which our justification or acceptance is so uently ascribed in the gospel. This faith is cer- ly the gift of God, wrought in the mind of man his holy Spirit." The two Mr. *Wesleys* professed know the time when they received justifying faith, they taught that others might know the time of r justification; on this head she observes, "I do judge it *necessary* for us to know the precise time our conversion;" from which it appears that she not think this part of their doctrine erroneous or ravagant; she was only afraid lest this circumstance uld be made a *necessary criterion* of conversion, ich she thought might hurt the minds of weaker chris- s. These letters, therefore, are a full confutation of . *Badcock's* assertion.

The third letter is dated December 27th, 1739, after had come to reside chiefly in London. Here she oyed the conversation of her sons alternately, the being always in town while the other was in the ntry. She now attended on their ministry, con- sed with the people of the society, and became re perfectly acquainted with their whole doctrine, seems heartily to have embraced it. *Charles* was

in *Bristol* when she wrote this letter to him. She observes, "You cannot more desire to see me, than I do to see you. Your brother, whom I shall henceforward call son *Wesley*, since my dear *Sam.* is gone home—has just been with me, and much revived my spirits. Indeed I have often found that he never speaks in my hearing, without my receiving some spiritual benefit. but his visits are seldom and short; for which I never blame him, because I know he is well employed; and blessed be God, hath great success in his ministry.

"But my dear *Charles*, still I want either him or you. For indeed, in the most literal sense, I am become a little child, and want continual succour. "As iron sharpeneth iron, so doth the countenance of a man his friend." I feel much comfort and support from religious conversation when I can obtain it. Formerly I rejoiced in the absence of company, and found, the less I had of creature comforts, the more I had from God. But alas! I am fallen from that spiritual converse I once enjoyed; and why is it so? because I want faith. God is an omnipresent unchangeable good, "in whom is no variableness, neither shadow of turning." The fault is in myself; and I attribute all mistakes in judgment, all errors in practice, to want of faith in the blessed *Jesus*. O! my dear, when I consider the dignity of his person, the perfection of his purity, the greatness of his sufferings; but above all, his boundless love, I am astonished and utterly confounded: I am lost in thought; I fall into nothing before him! O how inexcuseable is that person who has knowledge of these things, and yet remains poor and low in faith and love. I speak as one guilty in this matter.

"I have been prevented from finishing my letter. I complained I had none to converse with me on spiritual

itual things; but for these several days, I have l the conversation of many good christians, who e refreshed in some measure my fainting spi-. And though they hindered my writing, yet it a pleasing, and I hope not an unprofitable erruption they gave me. I hope we shall shortly ak face to face, and I shall then, if God permit, part my thoughts more fully. But then, alas! en you come, your brother leaves me—Yet that the will of God, in whose blessed service you are gaged; who hath hitherto blessed your labours, d preserved your persons. That he may continue to prosper your work, and protect you both from il, and give you strength and courage to preach the *e gospel*, in opposition to the united powers of il men and evil angels, is the hearty prayer of, dear *harles*, your loving mother.

S. W."

This letter gives full evidence that Mrs. *Wesley* rdially approved of the conduct of her sons, and as animated with zeal for the success of their labours. e continued in the most perfect harmony with them ll her death; attending on their ministry, and walk-g in the light of God's countenance, she rejoi-ed in the happy experience of the truth she heard em preach. In the first attempts of a Layman to reach, it is said she heard his discourses. Mr. *John Vesley* was at this time absent from London; but the ing being quite new, and appearing extraordinary, e was immediately acquainted with it. He hasted p to London, with a full determination to put a stop so glaring an irregularity. He conversed with his other on the subject and told her his intention. She aid, " I charge you before God, take care what you do,

do, for that man is as much called to preach the gospel as ever you were." This kept him from an hasty execution of his purpose; and it being found upon enquiry that good was done to the people, the practice was *suffered* to continue.

Mr. *Wesley* gives the following account of his mother's death:* "I left Bristol in the evening of Sunday the 18th, (July 1742) and on Tuesday came to London. I found my mother on the borders of eternity. But she had no doubt or fear; nor any desire but as soon as God should call, *to depart and be with Christ.*

"Friday the 23d, about three in the afternoon, I went to my mother, and found her change was near. She was in her last conflict unable to speak, but I believe quite sensible. Her look was calm and serene, and her eyes fixt upward, while we commended her soul to God. From three to four the silver cord was loosing, and the wheel breaking at the cistern and then, without any struggle or sigh or groan, the soul was set at liberty! We stood round the bed, and fulfilled her last request, uttered a little before she lost her speech; "Children, as soon as I am released, sing a psalm of praise to God."

"Sunday, August 1st. Almost an innumerable company of people being gathered together, about five in the afternoon, I committed to the earth the body of my mother to sleep with her fathers. The portion of scripture from which I afterwards spoke, was, *I saw a great white throne and him that sat on it; from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead small and great, standing before God, and the books were opened—*

* *Wesley's* Works, vol. xxviii. p. 83. N. B. The date in the printed Journal is erroneous.

ened—And the dead were judged out of those things hich were written in the books, according to their works. was one of the most solemn assemblies I ever saw, expect to see, on this side eternity.

"We set up a plain stone at the head of her grave, scribed with the following words:

Here lies the body of Mrs. *Susannah Wesley*, the youngest and last surviving daughter of Dr. *Samuel Annesley*.

"In sure and stedfast hope to rise,
And claim her mansion in the skies,
A Christian here her flesh laid down,
The cross exchanging for a crown" &c.

Mrs. *Wesley* had taken great pains with all her children, to furnish their minds with useful knowledge, and to instil into them the principles of religion and virtue. The daughters were by no means neglected, they shared their mother's care with the sons. Most of them had a fine genuis for poetry; but Mrs. *Wright* shone the brightest in this walk of elegant amusement, and to her we shall chiefly confine our observations in speaking of the daughters of these venerable parents.

Mrs. *Wright* was her mother's tenth or eleventh child; and it has been said, that when she was eight years old she could read the Greek Testament. From her infancy she was gay and sprightly, and extremely addicted to wit and humour. As she grew up, she indulged herself in these dispositions so far as to give great uneasiness to her parents, and was often betrayed into little inadvertencies, which contributed, at least, to her future unhappiness in life. About the year 1724, or the beginning of 1725, a gentleman, respectable

respectable so far as we can find, both for his abilities and situation in life, paid his addresses to her, and she had a sincere regard for him. But from some circumstance or other, he and her father disagreed, and the affair was broken off. From a concurrence of circumstances in the end of the year 1725, she was induced to marry a person no way adapted to make her happy; being low and rude in address, and much inferior to her in understanding; and he proved unkind to her. Her situation preyed upon her mind, her health and strength gradually wasted away, and at length she sunk into a degree of melancholy that made her truly wretched. Most of her verses which have been preserved, though beautiful, and written in the true spirit of poetry, are saddened with an air of deep distress, which strongly marks this state of body and mind. The following address to her husband will give us some notion of his character, and shew us the true cause of her wretchedness.

Mrs. MEHETABLE WRIGHT *to her Husband.*

"THE ardent lover cannot find
A coldness in his fair unkind,
But blaming what he cannot hate
He mildly chides the dear ingrate;
And though despairing of relief,
In soft complaining vents his grief.

"Then what should hinder but that I,
Impatient of my wrongs, may try,
By saddest, softest strains, to move
My wedded latest dearest love?
To throw his cold neglect aside,
And cheer once more his injured bride.

"O!

"O! thou, who sacred rites design'd,
My guide and husband ever kind;
My sov'reign master, best of friends,
On whom my earthly bliss depends;
If e'er thou didst in Hetty see
Ought fair, or good, or dear to thee;
If gentle speech can ever move
The cold remains of former love,
Turn thee at last—my bosom ease,
Or tell me why I cease to please.

"Is it because revolving years,
Heart-breaking sighs, and fruitless tears,
Have quite depriv'd this form of mine
Of all that once thou fanci'dst fine?
Ah no! what once allur'd thy sight,
Is still in its meridian height:
These eyes their usual lustre shew,
When un-eclips'd by flowing woe.
Old age and wrinkles in this face
As yet could never find a place;
A youthful grace adorns the lines,
Where still the purple current shines;
Unless by thy ungentle art,
It flies to aid my wretched heart:
Nor does this slighted bosom shew
The thousand hours it spends in woe.

"Or is it that oppressed with care
I stun with loud complaints thine ear,
And make thy home, for quiet meant,
The seat of noise and discontent?
Oh no! those ears were ever free
From matrimonial melody.
For though thine absence I lament,
When half the lonely night is spent;
Yet when the watch or early morn,
Has brought me hopes of thy return,

I oft have wip'd these watchful eyes,
Conceal'd my cares, and curb'd my sighs,
In spite of grief, to let thee see
I wore an endless smile for thee.

" Had I not practised every art
T' oblige, divert, and cheer thy heart,
To make me pleasing in thine eyes,
And turn thy home to paradise,
I had not ask'd, why dost thou shun
These faithful arms, and eager run
To some obscure unclean retreat,
With fiends incarnate glad to meet,
The vile companions of thy mirth,
The scum and refuse of the earth?
Who when inspir'd with beer can grin
At witless oaths, and jests obscene;
Till the most learned of the throng
Begin a tale of ten hours long,
Whilst thou in raptures, with stretched jaws,
Crownest each joke with loud applause.

" Deprived of freedom, health, and ease,
And rival'd by such *things* as these,
This latest effort will I try,
Or to regain thine heart, or die:
Soft as I am, I'll make thee see
I will not brook contempt from thee.
Then quit the shuffling doubtful sense,
Nor hold me longer in suspense.
Unkind, ungrateful as thou art,
Say must I ne'er regain thy heart?
Must all attempts to please thee prove
Unable to regain thy love?
If so by truth itself I swear,
The sad reverse I cannot bear;
No rest, no pleasure will I see,
My whole of bliss is lost with thee.

I'll give all thought of patience o'er,
(A gift I never lost before)
Indulge at once my rage and grief,
Mourn obstinate, disdain relief;
And call that wretch my mortal foe,
Who tries to mitigate my woe;
Till life, on terms severe as these,
Shall ebbing leave my heart at ease;
To thee thy liberty restore,
To laugh when Hetty is no more."

The following beautiful lines seem to have been a mere extempore effusion poured out from the fulness of her heart on the occasion, and sharpened with the keen distress of her hopeless situation.

Address to her dying Infant, September* 1728.

"Tender softness! infant mild!
Perfect, sweetest, loveliest child!
Transient lustre! beauteous clay!
Smiling wonder of a day!
Ere the last convulsive start
Rend thy unresisting heart,
Ere the long-enduring swoon
Weigh thy precious eye-lids down;
Ah, regard a mother's moan;
Anguish deeper than thy own.

"Fairest eyes, whose dawning light
Late with rapture bless'd my sight;
Ere your orbs extinguish'd be,
Bend their trembling beams on me!
Drooping sweetness! verdant flower
Blooming, wither'd in an hour!

Ere

* The child died the third day after it was born. *Private papers.*

Ere thy gentle breast sustains
Latest, fiercest, mortal pains,
Hear a suppliant! let me be
Partner in thy destiny!

"That whenc'er the fatal cloud
Must thy radiant temples shroud;
When deadly damps (impending now)
Shall hover round thy destin'd brow;
Diffusive may their influence be,
And with the blossom blast the tree!"

In this state of mind and declining fast in health she wrote the following Epitaph for herself:

"Destin'd while living, to sustain
An equal share of grief and pain!
All various ills of human race
Within this breast had once a place,
Without complaint she learn'd to bear
A living death, a long despair;
Till hard oppress'd by adverse fate
O'ercharged, she sunk beneath the weight,
And to this peaceful tomb retir'd,
So much esteem'd, so long desir'd!
The painful, mortal conflict's: o'er
A broken heart can bleed no more."

Mrs. *Wright* however lived many years after this; and at length religion coming to her aid, it soothed the anguish of her mind, and gave her peace, though she never recovered her health.

The first religious letter she wrote to Mr. *Wesley* was in 1743; she says, "Some years ago I told my brother *Charles*, I could not be of his way of thinking then, but that if ever I was, I would as freely own it. After I was convinced of sin—and of your opinion as far as I had

I had examined your principles, I still forbore declaring my sentiments so openly as I had inclination to do, fearing I should relapse into my former state. When I was delivered from this fear, and had a blessed hope, that he who had begun, would finish his work, I never confessed, so fully as I ought, how intirely I was of your mind; because I was taxed with insincerity and hypocrisy whenever I opened my mouth in favour of religion, or owned how great things God had done for me. This discouraged me utterly, and prevented me from making my change as public as my folly and vanity had formerly been. But now my health is gone, I cannot be easy without declaring that I have long desired to know but one thing; that is Jesus Christ, and him crucified; and this desire prevails above all others. And though I am cut off from all human help or ministry, I am not without assistance; though I have no spiritual friend, nor ever had one yet, except perhaps once in a year or two, when I have seen one of my brothers, or some other religious person, by stealth; yet (no thanks to me) I am enabled to seek him still, and to be satisfied with nothing less than God, in whose presence I affirm this truth.—I dare not desire health, only patience, resignation, and the spirit of an healthful mind—I have been so long weak, that I know not how long my trial may last; but I have a firm persuasion and blessed hope (though no full assurance) that in the country I am going to, I shall not sing Hallelujah, and Holy, holy, holy, without company, as I have done in this. Dear brother, I am unused to speak or write on these things—I only speak my plain thoughts as they occur. Adieu. If you have time from better business, to send a line to Stanmore, so great a comfort would be as welcome as it is wanted."

In

In July 1744, she wrote to h [illegible] from *Bristol*, where it seems she then resided, at least for some time. She speaks of herself in the most humiliating terms. She highly commends the christian friendship of Mrs. *Vigor*, Miss *Stafford*, and some others. She now enjoyed the means of grace, and the benefit of conversation with the people of the society, and continued to grow in grace and in the knowledge of our Lord and Saviour *Jesus Christ*.

Mrs. *Wright* persevered in a religious course of life, patient in her sufferings, resigned to her weakness, and waiting for full salvation in a deliverance from this mortal state, till 1751. In March this year, Mr. *Charles Wesley* speaks thus of her—"Prayed by my sister *Wright*, a gracious tender trembling soul; a bruised reed, which the Lord will not break." She died on the 21st of the same month, and Mr. *Charles* preached her funeral sermon. He observes that he had sweet fellowship with her in explaining those words, "*Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.*" He adds, "All present seemed partakers both of my sorrow and my joy."

From this authentic account of Mrs. *Wright*, taken from original letters, we may correct an error of Mr. *Duncombe* concerning her. This gentleman has insinuated in his *Feminead*, that her pungent distress and gloomy despair, originated from mistaken and superstitious views of religion: it appears, on the contrary, that they arose from a very different cause, and that religion was the thing that restored her to peace and happiness; and indeed the only thing that could do it. Mr. *Duncombe's* words are,

"But

"But ah! why heaves my breast this pensive sigh?
Why starts this tear unbidden from my eye?
What breast from sighs, what eye from tears refrain,
When sweetly, mournful hapless *Wright* complains?
And who but grieves to see her gen'rous mind,
For nobler views, and worthier guests design'd,
Amidst the hateful form of black despair,
Wan with the gloom of superstitious care?
In pity-moving lays, with earnest cries,
She call'd on heaven to close her weary eyes,
And long on earth by heart-felt woes oppress,
Was borne by friendly death to welcome rest!" *

It is grievous to see authors, whose works are likely to be read, take every opportunity to dress out religion in the most ugly forms they can invent, to deter young people from embracing it, and attributing to it the calamities of life which religion alone is able to alleviate and redress.

The following, among other poetical compositions, were written by Mrs. *Wright*; but at what period of her life is not known.

To the Memory of her Uncle, a Physician.†
He died in 1737.‡

"HOW can the muse attempt the string,
Forsaken by her guardian power;
Ah me! that she survives to sing,
Her friend and patron, now no more!
Yet private grief she might suppress,
Since *Clio* bears no selfish mind;
But oh! she mourns to wild excess
The friend and patron of mankind.

"Alas!

* See Christian Magazine, vol. iii. p. 523.
† Christian Magazine, vol. iii. p. 284. See above page 16.
‡ Mr. *Charles Wesley's* Journal.

"Alas! the sovereign healing art,
Which rescu'd thousands from the grave
Unaided left the gentlest heart,
Nor could its skilful master save,
Who shall the helpless sex sustain,
Now *Varo's* lenient hand is gone?
Which knew so well to soften pain,
And ward all dangers but his own.

"His darling muse, his *Clio* dear,
Whom first his favour rais'd to fame,
His gentle voice vouchsaf'd to cheer,
His art upheld her tender frame.
Pale envy durst not shew her teeth,
Above contempt she gaily shone
Chief favourite? till the hand of death
Endanger'd both by striking one.

"Perceiving well, devoid of fear,
His latest fatal conflict nigh,
Reclin'd on her he held most dear,
Whose breast receiv'd his parting sigh;
With ev'ry art and grace adorn'd,
By man admir'd, by heaven approv'd,
Good *Varo* died—applauded, mourn'd,
And honour'd by the muse he lov'd."

To the Memory of her Sister.

"If happy spirits are allow'd to know,
And hover round what once they lov'd below,
Maria, gentlest excellence, attend,
To one who glories to have call'd thee friend!
Remote in merit, though ally'd in blood,
Though worthless I, and thou divinely good;
Accept, dear shade, from me these artless lays,
Who never durst unjustly blame or praise.

"Y

With bus'ness and devotion never cloy'd,
No moment of thy life pass'd unemploy'd:
Well-natur'd mirth, matur'd discretion join'd,
Constant attendants on the virtuous mind:
Ah me! that heav'n has from this bosom torn
The dearest friend whom I must ever mourn,
Ere *Stella* could discharge the smallest part
Of what she ow'd to such immense desert.

Pleasing thy face and form, tho' heav'n confin'd
To scanty limits thy extensive mind:
Witness the taintless lustre of thy skin,
Bright emblem of the brighter soul within;
That soul which easy, unaffected, mild,
Through jetty eyes with pleasing sweetness smil'd.

To soundest prudence, life's unerring guide,
To love sincere, religion void of pride;
To friendship, perfect in a female mind,
Which I can never hope again to find:
To mirth, the balm of care, from lightness free,
To stedfast truth, unwearied industry,
To every charm and grace, compriz'd in you,
Sister and friend, a long and last adieu!

A Farewell to the World.

WHILE sickness rends this tenement of clay,
Th' approaching change with pleasure I survey.
O'erjoy'd to reach the goal with eager pace,
Ere my slow life has measur'd half its race.
No longer shall I bear, my friends to please,
The hard constraint of seeming much at ease,
Wearing an outward smile, a look serene,
While piercing racks and tortures lurk within.

Yet

Yet let me not, ungrateful to my God,
Record the evil, and forget the good,
For both I humble adoration pay,
And bless the power who gives and takes away:
Long shall my faithful memory retain,
And oft recall each interval of pain.
Nay to high heav'n for greater gifts I bend,
Health I've enjoy'd, and I had once a friend.
Our labour sweet, if labour it may seem,
Allow'd the sportive and instructive scene:
Yet here no lewd or useless wit was found,
We poiz'd the wav'ring sail with ballast sound.
Learning here plac'd her richer stores in view,
Or, wing'd with love, the minutes gaily flew.

Nay, yet sublimer joys our bosoms prov'd,
Divine benevolence, by heav'n belov'd:
Wan meagre forms, torn from impending death,
Exulting, bless'd us with reviving breath.
The shiv'ring wretch we cloath'd, the mourner cheer'd,
And sickness ceas'd to groan when we appear'd,
Unask'd, our care assists with tender art
Their bodies, nor neglects th' immortal part.

Sometimes, in shades impierc'd by Cynthia's beam,
Whose lustre glimmer'd on the dimpled stream;
We led the sprightly dance thro' sylvan scenes,
Or trip'd like fairies o'er the level greens;
In every breast a gen'rous fervour glows,
Soft bliss, which innocence alone bestows!
From fragrant herbage, deck'd with pearly dews,
And flow'rets of a thousand various hues,
By wafting gales the mingling odours fly,
And round our heads in whisp'ring breezes sigh:
Whole nature seems to heighten and improve
The holier hours of innocence and love.
Youth, wit, good nature, candour, sense, combin'd,
To serve, delight, and civilize mankind,
In wisdom's lore we ev'ry heart engage,
And triumph to restore the golden age!

Now

Now close the blissful scene, exhausted muse,
The latest blissful scene which thou shalt choose;
Satiate with life, what joys for me remain,
Save one dear wish, to balance ev'ry pain;
To bow my head, with grief and toil opprest,
Till borne by angel-bands to everlasting rest.

ss *Kezzy Wesley* was addressed by Mr. *Hall*, a g gentleman of a good understanding, agreeable in erson, and engaging in his address. He was entered *ncoln College* as Mr. *Wesley's* pupil, on the 22d of ary, 1731; but Mr. *Wesley* was totally ignorant of atter when he first paid his addresses to his sister.* *Hall* entered into Orders while he was at *Oxford*; though most of the family thought highly of him in r respect as a religious character, yet *Samuel Wesley* gly doubted his sincerity. Mr. *John Wesley* believed sincere and pious, but in a letter written to his er, when Mr. *Hall* was at Oxford, he speaks of him ghly enthusiastic and superstitious. After he had ed the affections of the young lady he quitted her, paid his addresses to her elder sister. The family osed this conduct with great vehemence, especially three brothers. But the marriage, notwithstanding. place, and the future conduct of Mr. *Hall* by no ns corresponded to the expectations they at first ed of him. After some years he quitted his wife, afterwards lived in the most loose and scandalous ner. Mrs. *Hall* bore her trials with remarkable ence and resignation. Indeed in this respect she a pattern to all christians; for she was never heard k ill of any person, whatever injuries she might e received.—Miss *Kezzy Wesley* died on the 9th of

 March

This appears from a letter Mr. *Wesley* wrote to Mr. *Hall*, in which tentions this circumstance.

March 1741, and Mr. *Charles* gives the following account of her death in a letter to his brother.

"Yesterday morning sister *Kezzy* died in the LORD JESUS. He finished his work, and cut it short in mercy---full of thankfulness, resignation and love, without pain or trouble, she commended her spirit into the hands of *Jesus*, and fell asleep" Mrs. *Hall* survived all her brothers and sisters, and died in peace July 12th, 1791.

CHAPTER V.

Of the Rev. Samuel Wesley, junior.

SAMUEL WESLEY, M. A. son of *Samuel* and *Susannah Wesley*, was born about 1692,* a year or two before his parents removed to *Epworth*; being nearly eleven years older than his brother Mr. *John Wesley*, and sixteen older than Mr. *Charles*. He was sent to *Westminster* School about the beginning of the year 1704, and admitted a King's Scholar in 1707.† Before he left home, his mother, by judicious and constant instruction, had formed his mind to a knowledge and serious sense of religion; but she knew the danger of his situation at *Westminster*, and how exceedingly apt young

* This date of his birth is taken from a memorandum, which Mr. *John Wesley* wrote on the back of one of his brother's letters.

† *Welch's* List of Scholars of *St. Peter's College, Westminster*, as they were elected to *Christ Church, Oxford*, and to *Trinity College, Cambridge*, page 91.

g persons are to be drawn aside from religion and
e, by improper companions, and bad examples
antly before their eyes. On this account she was
ous for the preservation of his morals, as he grew up
became more exposed to the temptations of evil.
· she had recovered from the shock of the fire,
h destroyed all they had, and from the fury of
h they saved themselves with great difficulty, she
e to him a long letter, dated October 1709; which,
he importance of the matter, and the energy with
h it is written, is highly deserving of preservation;
on account of its length we can insert only a part of
This part of it, however, will bring forward to the
· of parents an example of attention to the best in-
st of a child, which it will be their happiness and
y to follow.

I hope, says she, that you retain the impressions
our education, nor have forgot that the vows of God
upon you. You know that the first fruits are
ven's by an unalienable right; and that, as your
ents devoted you to the service of the altar, so you
irself made it your choice when your father was
red another way of life for you. But have you
y considered what such a choice, and such a dedi-
ion imports? Consider well, what separation from
world! what purity! what devotion! what exemplary
tue! is required in those who are to guide others to
ry. I say exemplary, for low common degrees of
ty are not sufficient for those of the sacred function.
ou must not think to live like the rest of the world;
ur light must so shine among men, that they may
e your good works, and thereby be led to glorify
our Father which is in heaven. For my part, I can-
t see with what face clergymen can reprove sinners,
· exhort men to lead a good life, when they themselves
indulge

indulge their own corrupt inclinations, and by their practice contradict their doctrine. If the *holy Jesus* be in truth their Master, and they are really his *Embassadors*, surely it becomes them to live like his *Disciples:* and if they do not, what a sad account must they give of their stewardship.

"I would advise you, as much as possible in your present circumstances, to throw your business into a certain method; by which means you will learn to improve every precious moment, and find an unspeakable facility in the performance of your respective duties. Begin and end the day with him who is the *Alpha* and *Omega;* and if you really experience what it is to love God, you will redeem all the time you can for his more immediate service. I will tell you what rule I used to observe when I was in my father's house, and had as little, if not less liberty than you have now; I used to allow myself as much time for recreation as I spent in private devotion; not that I always spent so much, but I gave myself leave to go so far, but no farther. So in all things else, appoint so much time for sleep, eating, company, &c. But above all things, my dear *Samy*, I command you, I beg, I beseech you, to be very strict in observing the Lord's day.—In all things endeavour to act upon principle, and do not live like the rest of mankind, who pass through the world like straws upon a river, which are carried which way the stream or wind drives them. Often put this question to yourself, Why do I this or that? Why do I pray, read, study, use devotion, &c.—by which means you will come to such a steadiness and consistency in your words and actions, as becomes a reasonable creature and a good christian."—These observations were worthy of the mother, and they were properly regarded and followed by the son.

When

When senior scholar at *Westminster*, the Bishop of chester* took him to his seat at *Bromley* in *Kent*, to d to him in the evenings. He was at this time gerly pursuing his studies, and this circumstance, ich for several reasons would have been highly gra-ying to many, was to him no small mortification. om this place he wrote a Latin letter to his father, in ugust 1710, in which he complains heavily of the ishop for the interruption he gave him in his learning. n extract from this letter we shall insert below,† and ve the general purport of it in English. Speaking the Bishop, he observes, "He will always be ex-edingly troublesome to me both in sacred and profane arning; for he interrupts the studies to which I had pplied with all my might. Last year, in the midst of ur business in the College, he took me off both from udy and from school, not only without any benefit, ut without calling me to any thing which had even the ppearance of either utility or pleasure. To-day he is rom home, or I should scarcely have leisure to write his letter. He chose me from all the scholars; me, who m hoarse and short-sighted, to read to him at night. am glad you enjoy good health. I beg your's and my mother's

* The predecessor of *Atterbury*, who was not advanced to the See of *Rochester* till 1713.

† Speaking of the Bishop, he says, "Ille mihi, et in sacris et in profanis rebus semper erit infestissimus; studia enim intermitti cogit, quibus pro virili incubueram. Ultimo anno in Collegio agendo, ubi non mihi seniori opus est amicorum hospitio, a studiis et a schola me detraxit; non modo nullam ad utilitatem, sed ne ad minimam quidem vel utilitatis vel voluptatis speciem me vocavit. Ipse hodie foras est, aliter vix otium foret quo has scri erem Me ex omnibus discipulis elegit, ut perlegerem ei noctu libros; me raucum, me μυωπα. Gaudeo vos valetudine bona frui. Tuam et maternam benedictionem oro—Episcopus jussit me illius in literis mentionem facere. Da veniam subitis—Aviam ultimis festis vidi; his venientibus non possum, quia ab inimico amico detineor."

mother's blessing. I saw my grandmother* in the last holidays; in those which are approaching I cannot, because I am detained by an *unfriendly* friend."

He was about eighteen years old when he wrote this letter, and not yet removed from school. We may observe in it marks of a strong mind, wholly devoted to the pursuit of classical knowledge; and considering his age and situation at the time, it shews a progress in learning which does him credit.

His mother's advices had a proper effect on his mind, and were the means of preserving him from vices too common to the youth of the place. He retained his sobriety, his reverence for God, and regard for religion. In December this year he wrote to his mother, and the following extract from his letter gives a pleasing view of his simplicity, and serious attention to the state of his own heart, and the first motions of evil. "I received the sacrament, (says he) the first Sunday of this month—I am unstable as water—I frequently make good resolutions, and keep them for a time, and then grow weary of the restraint. I have one grand failing, which is, that having done my duty, I undervalue others, and think what wretches the rest of the College are compared with me. Sometimes in my relapses I cry out, "*Can the Æthiopian change his skin, and the leopard his spots, then may you also do good who are accustomed to do evil:* but I answer again, *with men this is impossible, but with God all things are possible. Amen.*"

The next year, 1711, he was elected to *Christ Church, Oxford*;† and here, as well as at *Westminster*, he acquired the character of an excellent *classic* scholar. But his mind was too large, and his zeal for religion and the established church too ardent, to be confined within

* The widow of Mr. *John Wesley*, of *New-Inn Hall, Oxford*, and niece of Dr. *Thomas Fuller*. She had now been a widow near forty years.

† Welch's List, &c. page 95.

ithin the bounds prescribed by the common exercises : the place.

The following letter shews that he took an active part i some of the principal questions agitated among the terati of that time. It is dated June 3, 1713, when e had been about two years at Oxford; and is addressed to the Honourable *Robert Nelson*, Esquire. He ıys, "I hoped long ere this to have perfected, as well sa could, my dissertation on *Ignatius*, and gotten it ready ɔr the press, when I came to town this year. But I ɔund myself disappointed, at first, for some months, y my affairs in the *E. India* House, and since by my harity hymns and other matters. I think I told you ɔme time since that I had laid materials together for second discourse on that subject, directly against Mr. *Whiston's* objections to the shorter and genuine ɔpy of *Ignatius;* whereas my former was chiefly gainst the larger; because I then thought, if that were ɔroved interpolated, it would be readily granted that he other was the genuine. But having found, when Mr. *Whiston's* four volumes came out, that he had in he first of them laid together many objections against he shorter epistles, I set myself to consider them; md having now got Archbishop *Usher*, Bishop *Pearson*, and Dr. *Smyth*, on that subject, and as carefully as I could perused them, I found that many of Mr. *Whiston's* objections were taken from *Daille*, a few from the writings of the *Socinians* and modern *Arians*, though most of them from his own observations. These latter being new, and having not appeared when Bishop *Pearson* or the others wrote, could not be taken notice of by them, and being now published in the *English* language, may seduce some well-meaning persons, and persuade them that the true *Ignatius* was of the same opinion with the *Arians* (whereas I am sure he was as far from it as light is from darkness) and that the rather because there has been as yet no answer, that I know

of,

of, published to them, though they were printed in the year 1711.—I know many are of opinion it is best still to slight him and take no notice of him. This I confess is the most easy way, but cannot tell whether it will be safe in respect to the common people, or will tend so much to the honour of our church and nation. Of this, however, I am pretty confident, that I can prove all his main objections, whether general or particular, against the shorter copy, to be notoriously false. Such as that p. 86, 87. "That the smaller so frequently called Christ God," which he says was done to serve the turn of the *Athenasians*, and cannot in reason be supposed to be an omission in the larger, but must be interpolation in the smaller; whereas I find that the smaller call him God but fifteen times, the larger eighteen, and if we take in those to *Antioch* and *Tarsus*, twenty-two times, for an obvious reason.

"Again, he says, p. 64, that serious exhortations to practical, especially domestic duties, are in the larger only, being to a surprising degree omitted in the smaller. But I have collected above one hundred instances wherein these duties are most pressingly recommended in the smaller.

"But what he labours most, is to prove that the first quotations in *Eusebius* and others of the ancients are agreeable to the larger, not the smaller—whereas, on my tracing and comparing them all, as far as I have had opportunity, I have found this assertion to be a palpable mistake, unless in one quotation from the *Chronicon Alexandrinum*, or *Paschale*—I would gladly see *Montfaucon de causa Marcelli*, *St. Basil contra Marcellum*, observations on *Pearson's Vindiciæ*; and some good account of the Jewish *Sephiroth*; because I think the *Gnostics*, *Basilidians*, and *Valentinians*, borrowed many of their *Æons* from them, since they have

have the same names: and this might perhaps give further light to the famous ΣΙΓΗ of *Ignatius*; for the clearing whereof Bishop *Pearson*, Dr. *Bull*, and *Grotius* have so well laboured."

This letter shews the spirit and zeal of Mr. *Wesley* for sound doctrine, and does credit to so young a student. When he had taken his Master's degree, or perhaps before he took it, he was sent for to officiate as Usher at *Westminster* school; and soon afterwards he took orders, under the patronage of Dr. *Atterbury*, Bishop of *Rochester*, and Dean of *Westminster*. He became an able judicious divine: his conduct in discharging the various duties of life, was exemplary, and did honour to his profession as a christian and a minister of the gospel. He was a man who had the nicest sense of honour and integrity; and the utmost abhorrence of duplicity and falsehood. He was humane and charitable; not only administering to the wants of the poor and afflicted, as far as his income would permit, but also using his influence with others to procure them relief. In filial affection and duty to parents, he was remarkable; no man in the same circumstances ever shone brighter than he, in this branch of christian duty, through the whole course of his life.

Mr. *Samuel Wesley* was highly esteemed by Lord *Oxford*, Bishop *Atterbury*, Mr. *Pope*, and several other persons among the first characters in the kingdom, for rank and literary talents. With Lord *Oxford* and Mr. *Pope* he held a friendly correspondence; with Bishop *Atterbury* he was in close habits of friendship. *Atterbury* was a man of first-rate abilities: he had a fine genius improved by study, and a spirit to exert his talents. His notions of church government were very high, and on this subject there was perfect harmony between them. The Bishop had made himself

self an object of hatred to *Walpole* and the rest of the King's ministers, by the opposition which he gave, in the House of Lords, to their measures; being generally among the protestors, and drawing up the reasons of the protests with his own hand. On the 24th of August, 1722,* he was apprehended under a suspicion of being concerned in a plot to subvert the government, and bring in the Pretender. Mr. *Wesley*, by his intimacy with him, became an object of dislike to *Walpole*; and on this ground, only, we believe, has of

* March 23d, 1723, a Bill was brought into the House of Commons, for "inflicting certain pains and penalties on *Francis* Lord Bishop of *Rochester*." The Bill passed the Commons on the 9th of *April*, and on the 6th of *May* the Bishop was brought to *Westminster* to make his defence before the House of Lords. In the course of his defence he observes, "Here is a plot of a year or two standing, to subvert the government with an armed force; an invasion from abroad, an insurrection at home: just when ripe for execution it is discovered; and twelve months after the contrivance of this scheme, no consultation appears, no men corresponding together, no provision made, no arms, no officers provided, not a man in arms; and yet the poor Bishop has done all this. What could tempt me to step thus out of my way? Was it ambition, and a desire of climbing into a higher station in the church? There is not a man in my office farther removed from this than I am. Was money my aim? I always despised it too much, considering what occasion I am now like to have for it: for out of a poor bishopric of 500*l.* per annum, I have laid out no less than 1000*l.* towards the repairs of the church and episcopal palace; nor did I take one shilling for dilapidations—Was I influenced by any dislike of the established religion, and secretly inclined to a church of greater pomp and power? I have, my Lords, ever since I knew what popery was, opposed it; and the better I knew it the more I opposed it. You will pardon me, my Lords, if I mention one thing: thirty years ago I writ in defence of *Martin Luther*; and have preached, expressed, and wrote to that purpose from my infancy; and whatever happens to me, I will suffer any thing, and by God's grace, burn at the stake, rather than depart from any material point of the protestant religion, as professed in the church of *England*,

of late years been accused of *Jacobitism*.* But from the note below it does not appear probable, that *Atterbury* was guilty of the things alleged against him; and Mr. *John Wesley* vehemently affirmed that his brother *Samuel* was not disaffected to the present reigning family. If we consider, that his father was the first who wrote in defence of the *Revolution*, and that he mentions this circumstance, apparently with pleasure, it will not appear probable that he was a *Jacobite*. As Mr.

England. Once more: can I be supposed to favour arbitrary power? The whole tenor of my life has been otherwise: I was alway a friend to the liberty of the subject; and to the best of my power, constantly maintained it."—Afterwards, speaking of the proceeding against him as unconstitutional, he says, "My ruin is not of that moment to any number of men, to make it worth their while to violate, or even to seem to violate, the constitution in any degree, which they ought to preserve against any attempts whatsoever—This is a proceeding with which the constitution is acquainted; which under the pretence of supporting it, will at last effectually destroy it. For God's sake, lay aside these extraordinary proceedings; set not up these new and dangerous precedents. I, for my part, will voluntarily and cheerfully go into perpetual banishment, and please myself that I am in some measure the occasion of putting a stop to such precedents, and doing some good to my country: I will live wherever I am, praying for its prosperity; and do, in the words of Father *Paul* to the State of *Venice*, say, *Esto perpetua*—Let me depart, and let my country be fixed upon the immoveable foundation of law and justice, and stand for ever."

"It has been said that *Atterbury's* wishes reached to the bishopric of *London*, or even to *York* or *Canterbury*. But those who were better acquainted with his views, knew that *Winchester* would have been much more desireable to him than either of the others. And there are those now living, who have been told from respectable authority, that this bishopric was offered to him, whenever it should become vacant (and till that event should happen, a pension of 5000*l*. a-year; beside an ample provision for Mr. *Morrice*) if he would cease to give the opposition he did to Sir *Robert Walpole's* administration, by his speeches and protests in the House of Lords. When that offer was rejected by the Bishop, then the contrivance for his ruin was determined on."

Encyclopædia Britain. art. *Atterbury*.

* If we mistake not, by Mr. *Badcock*, in *Maty's* Review.

Mr. *Wesley* acted on principle in every part of his conduct, so the banishment of *Atterbury* made no change in his friendspih for him. If he had full conviction of the Bishop's innocence, which is probable, it must have given him great pain, to see his friend persecuted, oppressed, and banished by the manœuvres of a Minister of the State. It is no wonder this treatment of his friend should raise his indignation to the highest pitch; which seems to have been the case, and will be some apology for the severity of his satire in the following verses, which he wrote on this occasion.

WHEN patriots sent a Bishop cross the seas,
They met, to fix the pains and penalties:
While true blue blood-hounds on his death were bent,
Thy mercy, *Walpole*, voted banishment!
Or forc'd thy Sov'reign's orders to perform,
Or proud to govern as to raise the storm.
Thy goodness shewn in such a dang'rous day,
He only, who receiv'd it, can repay,
Thou never justly recompens'd can be,
Till banish'd *Francis* do the same for thee.

THOUGH some would give Sir *Bob* no quarter,
But long to hang him in his Garter;
Yet sure he well deserves to have,
Such mercy as in pow'r he gave.
Send him abroad to take his ease,
By act of pains and penalties:
But if he e'er comes here again,
Law takes its course, and hang him then.

FOUR

FOUR shilling in the pound we see,
And well may rest contented,
Since war (*Bob* swore 't should never be)
Is happily prevented.

But he, now absolute become,
May plunder ev'ry penny;
Then blame him not for taking some,
But thank for leaving any.

LET *H*—— his treasures now confess,
Display'd to ev'ry eye:
'Twas base in *H*—— to sell a peace,
But great in *Bob* to buy.

Which most promotes Great Britain's gain
To all mankind is clear:
One sends our treasure cross the main,
One brings the foreign here.

But if 'tis fit to give rewards
Or punishments to either,
Why, make them both together Lords,
Or, hang them both together.

AT scribblers poor, who rail to eat,
Ye wags give over jeering;
Since gall'd by *Harry*, *Bob* the great
Has stoop'd to pamphleteering.

Would not one champion on his side,
For love or money venture;
Must king Wood's mirror, spite of pride,
So mean a combat enter.

To

To take the field his weakness shews,
Though well he could maintain it:
Since *H*—— no honour has to lose,
Pray how can *Robin* gain it?

Worthy each other are the two,
Halloo! Boys fairly start ye:
Let those be hated worse than you,
Who ever strives to part ye.

A STEWARD once, the scripture says
When ordered his accounts to pass,
To gain his master's debtors o'er,
Cried, for a hundred write fourscore.

Near as he could, Sir *Robert*, bent
To follow gospel precedent,
When told a hundred late would do,
Cried I beseech you, Sir, take two,

In merit which would we prefer,
The steward or the treasurer?
Neither for justice car'd a fig,
Too proud to beg, too old to dig;
Both bountiful themselves have shewn,
In things that never were their own:
But here a difference we must grant,
One robb'd the rich, to keep off want;
T'other, vast treasures to secure,
Stole from the public and the poor.

His known attachment to *Atterbury*, and opposition to *Walpole*, blocked up his way to preferment at *Westminster*; he therefore left his situation at this place about the year 1732, for the free grammar school

school at *Tiverton*, in *Devon*, over which he presided till his death. In 1736 he published a quarto volume of poems, for which he obtained a numerous and respectable list of subscribers. Many of these poems possess a considerable share of excellence; the tales are admirably well told, and highly entertaining: the satire is pointed, and the moral instructive.—The following beautiful verses are a paraphrase on these words in the fortieth chapter of Isaiah: *All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, and the flower fadeth, but the word of our God shall stand for ever.* They were occasioned by the death of a young lady.

THE morning flow'rs display their sweets,
  And gay their silken leaves unfold;
As careless of the noon-day heats,
  And fearless of the evening cold.

Nipp'd by the wind's unkindly blast,
  Parch'd by the sun's directer ray,
The momentary glories waste,
  The short-liv'd beauties die away.

So blooms the human face divine,
  When youth its pride of beauty shows;
Fairer than spring the colours shine,
  And sweeter than the virgin rose,

Or worn by slowly rolling years,
  Or broke by sickness in a day;
The fading glory disappears,
  The short-liv'd beauties die away.

Yet

Yet these new rising from the tomb,
With lustre brighter far shall shine,
Revive with ever-during bloom,
Safe from diseases and decline.

Let sickness blast and death devour,
If heav'n must recompense our pains;
Perish the grass, and fade the flow'r,
If firm the word of God remains.

Mr. *Samuel Wesley* was a very High-Church man; and it must be owned, that he was extremely rigid in his principles, which is perhaps the greatest blemish in his character. It has lately been said, that he was prejudiced against some of the highest truths of the gospel, because many of the Dissenters insisted upon them. This is a heavy charge, and if true, would shew him to have been a man almost void of principle; but happily it is wholly without foundation: ignorance and prejudice have given it existence.

As a High-Church man, Mr. *Wesley* had objections to *extempore* prayer. In the *duodecimo* edition of his poems are the following lines on *forms* of prayer, which, for the sprightly turn of thought they contain, I shall insert.

"FORM stints the spirit," *Watts* has said,
"And therefore oft is wrong;
"At best a crutch the weak to aid,
"A cumbrance to the strong."

Old *David*, both in prayer and praise,
A form for crutches brings;
But *Watts* has dignifi'd his lays,
And furnish'd him with wings.

Ev'n

Ev'n *Watts* a form for praise can choose,
For prayer, who throws it by;
Crutches to walk he can refuse,
But uses them to fly.

r. *Samuel Wesley's* principles led him to disapprove he conduct of his brothers, Mr. *John* and *Charles* *sley*, when they became itinerant preachers; being id they would make a separation from the church *England*. Several letters passed between him and brother *John Wesley*, both on the doctrine which he ht, and on his manner of teaching it. We shall e an opportunity of considering some of these letters n we come to that period of Mr. *John Wesley's* Life which he and Mr. *Charles* became itinerants.

r. *Wesley* had a bad state of health some time before eft *Westminster*, and his removal to *Tiverton* did much mend it. On the night of the 5th of Noaber, 1739, he went to bed, seemingly as well as l; was taken ill about three in the morning, and d at seven, after about four hours' illness. But the owing letter, written to the late Mr. *Charles* *sley*, will state the circumstances more minutely.

Tiverton, Nov. 14, 1739

Rev. and dear Sir,

YOUR brother and my dear friend (for so a are sensible he was to me) on Monday the 5th of vember went to bed, as he thought, as well as he been for some time before; was seized about three lock in the morning very ill, *when* your sister imdiately sent for Mr. *Norman*, and ordered the vant to call me. Mr. *Norman* came as quick as he sibly could, but said, as soon as he saw him, that

he could not get over it, but would die in a few hours. He was not able to take any thing, nor able to speak to us, only yes, or no, to a question asked him, and that did not last half an hour. I never went from his bedside till he expired, which was about seven the same morning. With a great deal of difficulty we persuaded your dear sister to leave the room before he died—I trembled to think how she would bear it, knowing the sincere affection and love she had for him—But blessed be God, he hath heard and answered prayer on her behalf, and in a great measure calmed her spirit, though she has not yet been out of her chamber. Your brother was buried on Monday last in the afternoon—and is gone to reap the fruit of his labours—I pray God we may imitate him in all his virtues, and be prepared to follow. I should enlarge much more, but have not time; for which reason I hope you will excuse him who is under the greatest obligations to be, and really is, with the greatest sincerity, yours in all things,

AMOS MATTHEWS."

In the second edition of his poems in *duodecimo*, printed at Cambridge in 1743, there is, *some account of the author, by a friend*, prefixed to it. We know not who the writer of this account was, but as it was written soon after his death, and by a person who seems to have been well acquainted with him, we shall give a short extract from it.

"The author of these poems, the Rev. Mr. *Samuel Wesley*, frankly declares in his preface to the edition published by himself, that *it was not any opinion of excellence in the verses themselves, that occasioned their present collection and publication, but merely the profit proposed by the subscription.* If his modesty had permitted him to have been sensible of his own merit, he

e might, without this, or any other apology, have ıfely trusted them to speak for themselves · and per- aps the candid reader, upon an impartial perusal, will ardly think them inferior to the most favoured and elebrated collections of this kind.

" For though it must be owned, that a certain oughness may be observed to run through them, the ehemence and surprising vivacity of his temper not uffering him to revise, or, as he used to call it, to *inker* what he had once finished—yet strong, just, nanly sentiments every where occur, set off with all he advantage which a most luxuriant fancy, and a very ıncommon compass of knowledge could adorn them with; together with a flowing and unaffected pleasant- ıess in the more humoursome parts, beyond what could proceed from, even the happiest talent of wit, unless also accompanied with that innocence and cheer- fulness of heart, which to him made life delightful in his laborious station, and endeared his conversation to all, especially his learned and ingenious friends; and many such he had, of all ranks and degrees.

" He was the son of a clergyman in *Lincolnshire*, from whence he was brought to *Westminster-school*; where having passed through the College as a King's Scholar, he was elected Student of *Christ-church* in *Oxford*. In both these places, by the sprightliness of his compositions, and his remarkable industry, he gained a reputation beyond most of his cotemporaries, being thoroughly and critically skilful in the learned languages, and master of the *classics* to a degree of perfection, perhaps not very common in this last- mentioned Society, so justly famous for polite learn- ing.

" It must be observed, in justice to his memory, that his wit and learning were the least part of this worthy

Here lie interr'd

The remains of the Rev. SAMUEL WESLEY, A. M.
Some time Student of *Christ-Church, Oxon:*
A man, for his uncommon wit and learning,
For the benevolence of his temper,
And simplicity of manners,
Deservedly beloved and esteemed by all.
An excellent Preacher:
But whose best Sermon
Was, the constant example of an edifying life,
So continually and zealously employed
In acts of beneficence and charity,
That he truly followed
His blessed Master's example
In going about doing good.
Of such scrupulous integrity,
That he declined occasions of advancement in the world
Through fear of being involved in dangerous compliances,
And avoided the usual ways to preferment
As studiously as many others seek them.
Therefore after a life spent
In the laborious employment of teaching youth,
First, for near twenty years
As one of the Ushers in *Westminster School;*
Afterwards for seven years
As Head Master of the Free School at *Tiverton,*
He resigned his soul to God,
Nov. 6, 1739, in the 49th year of his age.

CHAPTER

CHAPTER VI.

Some Account of the Life of the Rev. Charles Wesley, A. M.

SECTION I.

his Birth, and Education until his Ordination in 1735.

R. *Charles Wesley* was born December 18th, 1708, style, several weeks before his time, at Epworth in colnshire; being about five years younger than his ther *John Wesley*, and about sixteen younger than *uel*.

He appeared dead rather than alive, when he was n. He did not cry, nor open his eyes, and was t wrapt up in soft wool until the time when he uld have been born according to the usual course nature, and then he opened his eyes and cried.

He received the first rudiments of learning at home, der the pious care of his mother, as all the other ldren did. In 1716 he was sent to *Westminster* ool, and placed under the care of his eldest brother *uel Wesley*, an High Church man; who educated in his own principles. He was exceedingly sprightly

sprightly and active; very apt to learn, but arch and unlucky, though not ill-natured.

When he had been some years at school, Mr. *R— Wesley*, a gentleman of large fortune in *Ireland* wrote to his father and asked if he had any son named *Charles*; if so he would make him his heir. Accordingly a gentleman in *London* brought money for his education several years. But one year another gentleman called, probably Mr. *Wesley* himself, talked largely with him, and asked if he was willing to go with him to *Ireland*. Mr. *Charles* desired to write to his father, who answered immediately, and left him to his own choice. He chose to stay in *England*. Mr. *W.* then found and adopted another *Charles Wesley*, who was the late *Earl* of *M--n--g--n*. A fair escape, says Mr. *John Wesley*, from whose short account of his brother we have taken this anecdote.

From this time Mr. *Charles Wesley*, depended chiefly on his brother *Samuel* till 1721, when he was admitted a scholar of St. *Peter's* College, *Westminster*.* He was now a King's scholar; and as he advanced in age and learning, he acted dramas, and at length became Captain of the school. In 1726 he was elected to *Christ's-Church*, *Oxford*,† at which time his brother was Fellow of *Lincoln-College*. Mr. *John Wesley* gives the following account of him after he came to *Oxford*. "He pursued his studies diligently, and led a regular harmless life: but if I spoke to him about religion, he would warmly answer, "What, would you have me to be a saint all at once?" and would hear no more. I was then near three years my

* *Welch's* List of the Scholars of St. *Peter's* College *Westminster*, as they were elected to *Christ-church* College, *Oxford* and *Trinity* College, *Cambridge*, p. 105.

† Ibid. p. 110.

ther's curate. During most of this time he conti-
much the same; but in the year 1729 I observed
tters grew much more serious, and when I returned
rford in November that year, I found him in great
estness to save his soul.

r. *Charles Wesley* gives the following account of
elf for the first year or two after he went to
*rd.** "My first year at College I lost in diver-
: the next I set myself to study. Diligence
me into serious thinking: I went to the weekly
ment, and persuaded two or three young students
ccompany me, and to observe the method of study
cribed by the statutes of the university. This
ed me the harmless name of *Methodist*. In half
ar (after this) my brother left his curacy at *Epworth*,
came to our assistance. We then proceeded
larly in our studies, and in doing what good we
ld to the bodies and souls of men."

t was in the year 1728, in the twentieth year of
age, that he began to apply more closely to study,
l to be more serious in his general deportment
n usual. He soon gave proof of his sincere desire
be truly religious, by expressing a wish to write a
ry, in which he intended to register daily the state
his mind, and the actions of the day. A diary
this kind faithfully kept, is a delineation of a man's
ral and religious character; it is a moral picture of
: man accurately drawn. No man wishes to draw
: own character in this way, in every little circum-
nce of life, and to review it often, but he who is
sirous to think and act rightly, and to improve
ily in knowledge and virtue. He knew that his
other Mr. *John Wesley*, had kept such a diary
d was able to give him instructions how to proceed.
He

* In his Letter to Dr. *Chandler*.

He therefore wrote to him in January 1729, as follows; "I would willingly write a diary of my actions, but do not know how to go about it. What particulars am I to take notice of? Am I to give my thoughts and words, as well as deeds, a place in it? Am I to mark all the good and ill I do; and what besides? Must I not take account of my progress in learning as well as religion? What cypher can I make use of? If you would direct me to the same or like method of your own, I would gladly follow it, for I am fully convinced of the usefulness of such an undertaking. I shall be at a stand till I hear from you.

"God has thought fit, it may be to increase my wariness, to deny me at present your company and assistance. It is through him strengthening me, I trust to maintain my ground till we meet. And I hope that neither before nor after that time, I shall relapse into my former state of insensibility. It is through your means, I firmly believe, that God will establish what he has begun in me; and there is no one person I would so willingly have to be the instrument of good to me as you. It is owing, in great measure to somebody's prayers (my mother's most likely) that I come to think as I do; for I cannot tell myself, how or when I awoke out of my lethargy —only that it was not long after you went away."

The enemies of the Christian Revelation, and friends of Deism, were so much increased about this time, and were become so bold and daring in their attempts to propagate their principles in the University, as to rouse the attention of the *Vice-Chancellor*; who, with the consent of the Heads of Houses and Proctors, issued the following *programma*, or edict, which was fixed up in most of the Halls of the University.

"Whereas

Whereas there is too much reason to believe, that ne members of the University have of late been langer of being corrupted by illdesigning persons, o have not only entertained wicked and blasphe- ms notions, contrary to the truth of the christian igion: but have endeavoured to instil the same principles into others: and the more effectually propagate their infidelity, have applied their ison to the unguarded inexperience of less ormed minds, where they thought it might ope- e with better success; carefully concealing their pious tenets from those whose riper judgment, d more wary conduct might discover their false asoning, and disappoint the intended progress of eir infidelity. And whereas therefore, it is more pecially necessary at this time, to guard the youth this place against these wicked advocates for retended human reason against Divine revelation, id to enable them the better to defend their reli- ion, and to expose the pride and impiety of those ho endeavour to undermine it; Mr. Vice-Chan- ellor, with the consent of the Heads of Houses and roctors, has thought fit to recommend it, as a natter of the utmost consequence, to the several utors of each College and Hall in the University hat they discharge their duty by a double diligence, n informing their respective pupils in their chris- ian duty, as also in explaining to them the articles f religion which they profess, and are often called ipon to subscribe, and in recommending to them he frequent and careful reading of the scriptures, nd such other books as may serve more effec- tually to promote christianity, sound princi- ples, and orthodox faith. And further, Mr. Vice-Chancellor, with the same consent, does hereby "forbid

"forbid the said youth the reading of such books as "may tend to the weakening of their faith, the sub- "verting of the authority of the scripture, and "the introducing of deism, profaneness and irre- "ligion in their stead."—The Dean of *Christ-church* was so much a friend to infidelity, that he would not suffer this *programma* to be put up in the hall of his College.

It is always pleasing to a pious mind, to trace the ways of providence, not only as they relate to indivi- duals, but as they affect large bodies of men collec- tively considered. In the case before us there is something worthy of observation. At the very time when the friends of infidelity were making so strong an effort to propagate teir principles in this celebrated seminary of learning, God was preparing two or three young men, to plant a religious society in the same place; which should grow up with vigour, and spread its branches through several countries, in opposition to the baneful influence of infidelity and profaneness.

In the course of the following summer Mr. *Charles Wesley* became more and more serious, and began to be singularly diligent, both in the means of grace and in his studies. His zeal for God began already to kindle, and manifest itself in exertions to do good beyond the common round of religious duties. He endeavoured to awaken an attention to religion in the minds of some of the students, and was soon successful in two or three instances. This appears from the following letter, which he wrote to his brother *John Wesley* in May 1729.

"Providence has at present put it into my power to do some good. I have a modest, humble, well disposed youth lives next me, and have been, thank God, some- what instrumental in keeping him so. He was got into

vile

hands, and is now broke loose. I assisted in setting free, and will do my utmost to hinder him from ing in with them again. He was of opinion that ive goodness was sufficient; and would fain have in with his acquaintance and God at the same He durst not receive the sacrament, but at usual times for fear of being laughed at. By con- ing him of the duty of frequent communicating, I prevailed on both of us to receive once a week.

I earnestly long for, and desire the blessing God out to send me in you. I am sensible this is my of grace; and that upon my employing my time ore our meeting and next parting, will in a great sure depend upon my condition for eternity."

'rom these extracts of two of Mr. *Charles Wesley's* ers to his brother, and from the account which he given of himself in a letter to Dr. *Chandler*, the owing particulars appear evident. 1. That he awakened to a most serious and earnest desire of ng truly religious and devoted to God; while his ther was at *Epworth*, as his father's curate. 2. That he erved an exact *method* in his studies, and in his atten- ice on the duties of religion; receiving the sacrament e a week. 3. That he persuaded two or three ung gentlemen to join him in these things, among om I believe *Morgan* was one. 4. That the exact thod and order which he observed in spending his e, and regulating his conduct, gained him the me of *Methodist*. Hence it appears that Mr. *Charles esley* was the first Methodist, and laid the founda- n of that little society at *Oxford*, which afterwards de so much noise in the world: but it does not appear at any regular meetings were held, or that the mem- rs had extended their views beyond their own im- ovement in knowledge and virtue, until Mr. *John Wesley*

Wesley left his curacy, and came to reside wholly at Oxford in November 1729. The beginning of this society was small, and it appeared contemptible to those around; but events have shewn, that it was big with consequences of the utmost importance to the happiness of thousands. So little do men know before-hand of the designs of providence.

Man was made for social intercourse with man. A well-regulated society of a few well chosen persons improves the understanding, invigorates the powers of the mind, strengthens our resolutions, and animates us to perseverance in the execution of our designs. These were the happy effects of the union of the two brothers in November this year, when Mr. *John Wesley* left *Epworth*, and came to reside at *Oxford*. They now formed a regular society, and quickened the diligence and zeal of each other in the execution of their pious purposes. About this time Mr. *Charles* began to take pupils. On this occasion his father wrote to him as follows, in a letter dated January 1730, when *Charles* had just passed the 21st year of his age. "I had your last, and you may easily guess whether I were not pleased with it, both on your account and my own. You have a double advantage by your pupils, which will soon bring you more, if you will improve it, as I firmly hope you will, by taking the utmost care to form their minds to piety as well as learning. As for yourself, between *Logic*, *Grammar*, and *Mathematics*, be idle if you can. I give my blessing to the Bishop for having tied you a little faster, by obliging you to rub up your *Arabic*: and a fixed and constant method will make the whole both pleasing and delightful to you. But for all that, you must find time every day for walking, which you know you may do with advantage to your pupils; and a little more robust exercise, now and then, will do

you

you no harm. You are now launched fairly *Charles;* d up your head, and swim like a man; and when ı cuff the wave beneath you, say to it, much as ıther hero did,

CAROLUM *vehis, et* CAROLI *fortunam.**

t always keep your eye fixed above the pole-star, l so God send you a good voyage through the trou- some sea of life, which is the hearty prayer of your ing father."

Mr. *Charles Wesley* and his brother *John* had been ays united in affection; they were now united in ir pursuit of learning, their views of religion, and ir endeavours to do good. Mr. *Morgan* was to m as another brother, and united together, they re as a *three-fold cord*, which *is not easily broken.* ıough few in number, of little reputation in the rld, and unsupported by any powerful allies, yet ıy boldly lifted up their standard against infidelity d profaneness, the common enemies of religion and tue. They did not indeed, at present, make any eat inroads into the enemy's territory, but they bravely pt their ground, and defended their little fort with ccess, against every attempt of the enemy to dislodge em. When death robbed them of *Morgan*, the two others remained unshaken in their purpose. They re the bond of union between the members of their tle society at *Oxford;* and if one or more of these serted them, through fear, or shame, or being weary restraint, they stood firm as a rock, persevering in eir resolution to serve God and do good to men, thout the least shadow of wavering, through evil port and good report, as if alike insensible to either. appily they were not hurried on by a rash intemperate

* Thou carriest Charles, and Charles's fortune.

zeal in their proceedings; which is the common failing of young men. They were cautious and wary, using every prudential means in their power, to prevent the good that was in them from being evil spoken of. *Charles* had much more fire, and openness of temper than his brother; but he was not less cautious in this respect. If any doubts arose in his mind; or if any practice, which he thought proper and commendable, seemed likely to give great offence to others, he asked the advice of those who were older and wiser than himself, how he ought to proceed. This appears from a letter which he wrote to his father in June 1731, in which he says, "On Whitsunday the whole College received the sacrament, except the servitors (for we are too well bred to communicate with them, though in the body and blood of *Christ)* to whom it was administered the next day; on which I was present at church, but with the canons left the sacrament to those for whom alone it was prepared. What I would beg to be resolved in is, whether or no my being assured I should give infinite scandal by staying, could sufficiently justify me in turning my back on God's ordinance. It is a question my future conduct is much concerned in, and I shall therefore earnestly wait for your decision."

Mr. *Charles Wesley* proceeded Master of Arts in the usual course, and thought only of spending all his days at *Oxford* as a tutor; for he "exceedingly dreaded entering into Holy Orders."* In 1735, Mr. *John Wesley* yielded to the pressing solicitations of Mr. *Oglethorpe*, Dr. *Burton*, and some others, to go to *Georgia* as a missionary, to preach to the *Indians*, and he prevailed on his brother *Charles* to accompany him. Their brother *Samuel* consented that Mr. *John Wesley*

* His letter to Dr. *Chandler*.

Wesley should go, but vehemently opposed the design of *Charles* to accompany him. But his opposition had no effect, for Mr. *Charles* engaged himself as Secretary to Mr. *Oglethorpe*, and also as Secretary to *Indian* affairs, and in this character he went to *Georgia*. A little before they left England, Dr. *Burton* suggested that it might be well if Mr. *Charles Wesley* was ordained before he left this country. His brother *John* over-ruled his inclination in this thing also, and he was ordained Deacon by Dr. *Potter*, Bishop of *Oxford*; and the Sunday following, Priest, by Dr. *Gibson*, Bishop of *London*.*

SECTION II.

Of Mr. Charles Wesley's Voyage to Georgia: his Situation there, and return to England in 1736.

THEY sailed from *Gravesend* the 22d of October 1735, but meeting with contrary winds, they did not leave *Cowes* till the 10th of December. Mr. *Charles Wesley* preached several times, while they were detained here, and great crowds attended his ministry. His brother *Samuel*, who was violently against his going abroad, observes, that he hoped *Charles* was convinced by this instance, that he needed not to have gone to *Georgia* to convert sinners. After a stormy passage they

* His letter to Dr. *Chandler*.

they arrived in *Savannah* river Feb. 5th, 1736, and Mr. *John Wesley* was appointed to take charge of *Savannah;* Mr. *Charles* of *Frederica;* waiting for an opportunity of preaching to the *Indians.* Mr. *Charles Wesley* did not enter on his ministry till March 9th, when he first set foot on *Simon's* Island, and his spirit immediately revived. "No sooner did I enter on my ministry, (says he) than God gave me a new heart; so true is that saying of Bishop *Hall,* "The calling of God never leaves a man unchanged; neither did God ever employ any in his service whom he did not enable for the work."—The first person that saluted him on landing, was his friend Mr. *Ingham:* "Never (says he) did I more rejoice to see him; especially when he told me the treatment he had met with for vindicating the Lord's day." This specimen of the ignorance and unteachable temper of the people among whom he had to labour, was unpromising, but he little expected the trials and dangers which lay before him. Like a faithful and diligent pastor, he immediately entered on his office; not with joy at the prospect of a good income, but with fear and trembling, at the views which he had of the importance and difficulty of the ministerial office. In the afternoon he began to converse with his parishioners, without which he well knew, that general instructions often lose their effect. But he observes on this occasion, "With what trembling should I call them mine." He felt as every minister of the gospel ought to feel when he takes upon him to guide others in the ways of God. In the evening he read prayers in the open air, at which Mr. *Oglethorpe* was present. The lesson was remarkably adapted to his situation, and he felt the full force of it, both in the way of direction and encouragement. "Continue instant in

"prayer,

ayer, and watch in the same with thanksgiving; thal. praying also for us, that God would open ıto us a door of utterance to speak the mystery of ırist, that I may make it manifest as I ought to eak. Walk in wisdom toward those that are thout, redeeming the time—Say to *Archip-* ıs, take heed to the ministry which thou hast ceived of the Lord that thou fulfil it."—After the ırs of the day, he returned and slept in the boat.

he colony was at this time very scantily provided accommodations. There was no place erected :e the people could assemble for public worship: n March 10th, between five and six in the morning, *C. Wesley* read short prayers to a few persons, ıre Mr. *Oglethorpe's* tent, in a hard shower of —He afterwards talked with Mrs. *W.* who had e in the ship with him and his brother, and en- voured to guard her against the cares of the world, to persuade her to give herself up to God; but vain. In the evening he endeavoured to recon- her and Mrs. *H.* who were greatly at variance, to no purpose.

ome of the women now began to be jealous of h other, and to raise animosities and divisions in colony, which gave a great deal of trouble to . *Oglethorpe.* Mr. *Wesley's* serious and religious ıortment, his constant presence with them, and his quent reproof of their licentious behaviour, soon de him the object of hatred; and plans were formed ıer to ruin him in the opinion of Mr. *Oglethorpe,* to take him off by violence. We shall see these ns open by degrees.

March the 11th, at ten in morning, he began the l service to about a dozen women whom he had t together, intending to continue it, and only to d a few prayers for the men before they went to work.

work. He also expounded the second lesson with some degree of boldness, which he had done several times before; and it is probable that he did this extempore. After prayers he met Mrs. *H.'s* maid in a great passion and flood of tears, at the treatment she had received from her mistress. She seemed determined to destroy herself, to escape her *Egyptian* bondage. He prevailed with her to return, and went with her home. He asked Mrs. *H.* to forgive her; but she refused with the utmost roughness, rage, and almost reviling. He next met with Mr. *Tackner*, who, he observes, made him full amends: he was in an excellent temper, resolved to strive, not with his wife but with himself in putting off the old man, and putting on the new—In the evening he received the first harsh word from Mr. *Oglethorpe*, when he asked for something for a poor woman—The next day he received a rougher answer in a matter which deserved still greater encouragement. I know not, says he, how to account for his encreasing coldness. His encouragement, he observes, was the same in speaking with Mrs. *W.* whom he found all storm and tempest; so wilful, so untractable, so fierce, that he could not stay near her. This evening Mr. *Oglethorpe* was with the men under arms, in expectation of an enemy, but in the same ill humour with Mr. *Wesley*. "I staid (says he) as long as I could, however unsafe, within the wind of such emotion; but at last the hurricane of his passion drove me away."

Mr. *Wesley's* situation was now truly alarming; not only as it regarded his usefulness, but as it affected his safety. Many persons lost all decency in their behaviour towards him, and Mr. *Oglethorpe's* treatment of him shewed that he had received impressions greatly to his disadvantage; at the same time he was totally ignorant of his

his accusers, and of what he was accused. But being conscious of his own innocence he trusted in God, and considered his sufferings as a part of the portion of those who will live godly in *Christ Jesus*, especially if they persuade others to walk by the same rule.—Sunday March 14th, he read prayers, and preached with boldness in singleness of intention, under a great tree, to about twenty people, among whom was Mr. *Oglethorpe*. "In the Epistle, (says he) I was plainly shewn what I ought to be, and what I ought to expect. "Giving no offence in any thing, that the ministry be not blamed, but in all things approving ourselves as the ministers of *Christ*; in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labours, in watchings," &c.

At night he found himself exceedingly faint; but had no better bed to lie down upon than the ground; on which he says, "I slept very comfortably before a great fire, and waked next morning perfectly well."

He spent March 16th wholly in writing letters for Mr. *Oglethorpe*. He had now been six days at *Frederica:* and observes, "I would not spend six days more in the same manner for all *Georgia*." But he had more than six days to spend in no better a situation, without being able to make any conditions.

Mr. *Charles Wesley*, as well as his brother *John*, was so fully convinced at this time, that immersion was the most ancient mode of baptizing, that he determined to adhere strictly to the rubric of the church of *England* in relation to it, and not to baptize any child by sprinkling, unless it was sickly and weak. This occasioned some contention among the people, who were governed chiefly by their passions, and a spirit of opposition. However, by perseverence and mild persuasion, he prevailed with some of them to consent

sent to it, and about this time, he adds with apparent pleasure, "I baptized Mr. *Calwell's* child by true immersion, before a large congregation."

March 18, Mr. *Oglethorpe* set out with the *Indians* to hunt the *buffalo* upon the main, and to see the utmost limits of what they claimed.—This day Mrs *W.* discovered to Mr. *Wesley* "The whole mystery of iniquity." Perhaps he meant the plots and designs which were formed, chiefly against himself.

He went to his *myrtle* grove, and while he was repeating, "I will thank thee for thou hast heard me, and art become my salvation," a gun was fired from the other side of the bushes. Providentially he had the moment before turned from the end of the walk where the shot entered, and he heard it pass close by him. This was apparently a design upon his life.

A circumstance now took place which soon brought on an explanation between Mr. *Oglethorpe* and Mr. *Wesley*. Mr. *Oglethorpe* had, more than once, given orders that no man should shoot on a Sunday; and *Germain* had been confined in the guard-room for it. In the midst of sermon, on Sunday the 21st, a gun was fired: the constable ran out, and found it was the Doctor, and told him it was contrary to orders, and he must go with him to the officer. The Doctor's passion kindled; "What (said he) don't you know that I am not to be looked upon as a common fellow?" The constable not knowing what to do, went back, and consulting with *Hermsdorff*, returned with two centinels, and took him to the guard-room. His wife then charged and fired a gun, and ran thither like a mad woman, and said she had shot, and would be confined too. She curst and swore in the utmost transport of rage, threatening to kill the first man that should come near her; but at last was persuaded to go away. In the afternoon

fell upon Mr. *Wesley* in the street with the greatest rility: said he was the cause of her husband's conment, but she would be revenged, &c. &c. He fied, that he pitied her, but defied all that she or devil could do; and he hoped she would soon be better mind. "In my evening hour of retirement, rs he) I resigned myself to God, in prayer for conity to a suffering Saviour."

Before prayers this evening he took a walk with Mr. *gham*, who seemed surprized that he should not think ocence a sufficient protection: but Mr. *Wesley* had acquainted him with the information he had reved of the designs formed against him.—At night tells us, "I was forced to exchange my usual bed, ground, for a chest, being almost speechless with violent cold."

Mr. *Oglethorpe* was now expected to return from his cursion with the *Indians*, and such was the violence the party formed against Mr. *Wesley*, that the Doctor sent his wife to arm herself from the case of instruents, and forcibly to make her escape to speak to m first on his landing, and even to stab any person ho should oppose her. "I was encouraged, (says r. *Wesley*) from the lesson, *God hath not given us e spirit of fear, but of power—Be not thou therefore hamed of the testimony of our Lord*," &c. March th, "I was enabled to pray earnestly for my enemies, articularly for Mr. *Oglethorpe*, whom I now looked pon as the chief of them—Then gave myself up enrely to God's disposal, desiring that I might not now ant power to pray, when I most of all needed it—r. *Ingham* then came and read the 37th psalm, a lorious exhortation to patience, and confidence in od.—When notice was given us of Mr. *Oglethorpe's* nding, Mr. *H.* Mr. *Ingham* and I were sent for.

We

We found him in his tent with the people round it, and Mr. and Mrs. *H.* within. After a short hearing, the officers were reprimanded, and the prisoners dismissed. At going out Mrs. *H.* modestly told me, she had something more to say against me, but she would take another opportunity—I only answered, you know, Madam, it is impossible for me to fear you. When they were gone, Mr. *Oglethorpe* said, he was convinced and glad that I had no hand in all this—I told him that I had something to impart of the last importance, when he was at leisure. He took no notice, but read his letters, and I walked away with Mr. *Ingham*, who was utterly astonished. The issue is just what I expected—I was struck with these words in the evening lesson: "Thou therefore, my son, be strong in the grace that is in *Christ Jesus*: remember that *Jesus Christ* was raised from the dead, according to my gospel, wherein I suffer trouble as an evil doer, even unto bonds, but the word of God is not bound, therefore I endure all things for the elect's sake. It is a faithful saying; for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.—After reading these words, I could not forbear adding, I need say nothing; God will shortly apply this—Glory be to God for my confidence hitherto—O! what am I, if left to myself; but I can do and suffer all things through *Christ* strengthening me."

He goes on; "Thursday, March 25th, I heard the second drum beat for prayers, which I had desired Mr. *Ingham* to read, being much weakened by my fever; but considering that I ought to appear at this time especially, I rose, and heard those animating words, "If any man serve me, let him follow me, and where I am there shall my servant be. If any man serve me,

him will my father honour," &c. At half past n, Mr. *Oglethorpe* called me out of my hut: I ed up to God and went. He charged me with iny and sedition; with stirring up the people to the colony. Accordingly he said, they had a ting last night, and sent to him this morning, de- g leave to go—That their speaker had informed nst them, and me the spring of all—That he ıld not scruple shooting half a dozen of them at e, but he had, out of kindness, first spoken to me. answer was, "I desire, Sir, that you would have no ırd to my friends, or the love you had for me, if thing of this charge be made out against me—I w nothing of their meetings or designs. Of those have mentioned, not one comes to prayers or rament—I never invited any one to leave the colony desire to answer accusers face to face." He said accuser was Mr. *Lawley*, whom he would bring, if ould wait here—I added, "Mr. *Lawley* is a man who declared, that he knows no reason for keeping with any one, but a design to get all he can by n; but there was nothing to be got by the poor Par- n." I asked whether he was not assured that there re men enough in *Frederica*, who would say or swear y thing against any man, if he were in disgrace—hether if he himself were removed or succeeded ill, the ole stream of the people would not be turned against m; and even this *Lawley*, who was of all others the ost violent in condemning the prisoners, and justi- ing the officers? I observed, this was the old cry, ray with the christians to the lions—I mentioned and his wife scandalizing my brother and me, and owing revenge against us both, threatening me yester- ay even in his presence. I asked what satisfaction redress was due to my character—What good could I do

I do in my parish, if cut off by calumnies from ever seeing one half of it. I ended with assuring him, that I had, and should make it my business to promote peace among all.

"When Mr. *Oglethorpe* returned with *Lawley*, he observed the place was too public—I offered to take him to my usual walk in the woods—In the way, it came into my mind to say to Mr. *Oglethorpe*, shew only the least disinclination to find me guilty, and you shall see what a turn it will give to the accusation. He took the hint, and insisted on *Lawley* to make good his charge. He began with the quarrel in general, but did not shew himself angry with me, or desirous to find me to blame. *Lawley*, who appeared full of guilt and fear, upon this dropt his accusation, or rather shrunk it into my forcing the people to prayers. I replied, the people themselves would acquit me of that; and as to the quarrel of the officers, I appealed to the officers themselves for the truth of my assertion, that I had no hand at all in it. I professed my desire and resolution of promoting peace and obedience—Here Mr. *Oglethorpe* spoke of reconciling matters: bid *Lawley* tell the people, that he would not so much as ask who they were, if they were but quiet for the future. I hope, added he, they will be so; and Mr. *Wesley* here hopes so too. Yes, says *Lawley*, I really believe it of Mr. *Wesley*: I had always a great respect for him. I turned and said to Mr. *Oglethorpe*, Did I not tell you it would be so? He replied to *Lawley*, Yes, you had always a great respect for Mr. *Wesley*; you told me he was a stirrer up of sedition, and at the bottom of all this disturbance. With this gentle reproof he dismissed him; and I thanked Mr. *Oglethorpe* for having first spoken to me of the things of which I was accused, begging he would

ıld always do so, which he promised. I walked ı him to Mrs. *H.'s* door; she came out aghast to me with him. He there left me, and I was delied out of the mouth of the lion.

' I went to my hut, where I found Mr. *Ingham*: said this was but the beginning of sorrows—" Not I will but as thou wilt." About noon, in the midst a storm of thunder and lightning, I read the 28th ılm, and found it gloriously suited to my circumnces. I never felt the scriptures as now—I now find ım all written for my instruction or comfort—At : same time I felt great joy in the expectation of r Saviour's thus coming to judgment; when the ırets of all hearts shall be revealed, and God shall ıke my innocency as clear as the light, and my just aling as the noon day.

" At three in the afternoon I walked with Mr. *ıgham*, and read him the history of this amazing ıy. We rejoiced together in the protection of God, ıd through comfort of the scriptures. The evening sson was full of encouragement. " This know, ıat in the last days perilous times shall come; for ıen shall be false accusers, incontinent, fierce, despis-ıs of those that are good, traitors, heady, highıinded; but they shall proceed no further, for their ılly shall be made manifest to all men, &c.—All cripture is given by inspiration of God, and is protable, &c. Blessed be God that I begin to find them o—Meeting with Mr. *Hird*, I persuaded him to use ll his interest with the people, to lay aside their houghts of leaving the colony. He told me, that he ıad assured Mr. *Oglethorpe* that this was always my anguage to him and the rest; and that I had no hand in the late disturbance but was answered short, " You must not tell me that; I know better."—After spending

ing an hour at the camp, in singing such psalms as suited the occasion, I went to bed in the hut, which was thoroughly wet with to-day's rain.

March 26. "My soul is always in my hand, therefore will I not forget thy law—This morning early Mr. *Oglethorpe* called me out to tell me of Mrs. *Lawley's* miscarriage, by being denied access to the Doctor for bleeding. He seemed very angry, and to charge me with it; saying he should be the tyrant if he passed by such intolerable injuries. I answered, that I knew nothing of the matter, and it was hard that it should be imputed to me. That from the first *Hermsdorff* told the Doctor, he might visit any patients that he pleased, but the Doctor would not visit any—I denied that I had the least hand in the business, as *Hermsdorff* himself had declared; and yet I must be charged with all the mischief. How else can it be, said he, that there is no love, no meekness, no true religion among the people; but instead of this, meer formal prayers. I said, as to that I can answer for them, that they have no more of the form of godliness than the power: for I have seldom more than six at the public service. "But what would an unbeliever say to your raising these disorders?" I answered, If I had raised them, he might say there was nothing in religion, but what would that signify to those who had experienced it? they would not say so. He said the people were full of dread and confusion—that it was much more easy to govern a thousand than sixty persons—that he durst not leave them before they were settled. I asked him whether he would have me altogether forbear to converse with my parishioners? To this I could get no answer. I went on to observe, that the reason why I did not interpose for or against the Doctor,

was

his having at the beginning charged me with his inement.—I said, I had talked less with my paoners these five days past, than I had done in any afternoon before. I have shunned appearing in lic, lest my advice should be asked; or, lest if ɜard others talking, my silence should be decyred into advice.—But one argument of my innoce I can give, which will convince even you of it. now my life is in your hands; and you know, that e you to frown upon me, and give the least intiion that it would be agreeable to you, the genety of this wretched people would say or swear any ıg—To this he agreed, and owned the case was with them all. You see, said I, that my safety ɔends on your single opinion of me: must I not refore be mad, if, in such a situation, I should proɛe you by disturbing the public peace? Innocence, ɪnow is not the least protection, but my sure trust in God. Here company interrupted us, and I left n—I was no longer careful for the event, after readɜ these words in the morning lesson, "Thou shalt ɪt follow me now, but thou shalt follow me afterırds." Amen: When thou pleasest, thy time is st."

While we pity the situation, we cannot but admire e genuine piety, the patience and the prudent conıct of this good man, in the midst of such severe ıd unexpected trials. Though yet in the storm, he rites to his brother with a degree of calmness and ıoderation which shews the greatness of his mind.

FREDERICA, *March 27th.*

Dear Brother,

"I received your letter and box. My last to you ıas opened, the contents being publicly proclaimed ıy those who were so ungenerous as to intercept it.

I have

I have not yet complained to Mr. *Oglethorpe*—Though I trust I shall never either write or speak what I will not justify both to God and man, yet I would not have the secrets of my soul revealed to every one. For their sakes, therefore, as well as for my own, I shall write no more, and desire you will not. Nor will you have occasion, as you visit us so soon. I hope your coming may be of use to many.

Mr. *Oglethorpe* gave me an exceeding necessary piece of advice for you—" Beware of hypocrites, in particular of *Log-house* converts." They consider you as favoured by Mr. *Oglethorpe*, and will therefore put on the form of religion, to please—not God, but you. To this I shall only add, Give no temporal encouragement whatsoever to any seeming converts, else they will follow you for the sake of the loaves. Convince them thus, that it can never be worth their while to be hypocrites. Stay till you are in disgrace, in persecution, by the heathen, by your own countrymen; till you are accounted the offscouring of all things (as you must infallibly be, if God is true) and then see who will follow you—I.

" God, you believe, has much work to do in *America*. I believe so too, and begin to enter into the designs which he has over *me*. I see why he brought me hither; and hope ere long to say with *Ignatius*, " It is now that I BEGIN to be a disciple of *Christ*." God direct you to pray for me. Adieu."

On the evening of the day when Mr. *Charles Wesley* wrote this letter, a thought came into his mind to send Mr. *Ingham* for his brother. Mr. *Ingham* was at first much averse to leave him in his trials, but at length was persuaded to go to *Savannah*, and Mr. *John Wesley* set out from thence on the 4th of April.* We shall now pursue Mr. *Charles's* narrative.

" Sunday,

* See Mr. *Wesley's* Journal, Vol. xxvi. of his works. p. 127, 128.

nday, March 28. "I went to the storehouse, tabernacle at present, to hearken what the Lord would say concerning both myself and the con-ation. I was struck with the first lesson, *Joseph Potiphar's* wife. The second was still more ani-ing: "If the world hate you, ye know it hated before it hated you; if ye were of the world," &c. r prayers, poor Mr. *Davison* staid behind to take leave of Mr. *Ingham*. He burst into tears, and , "One good man is leaving us already; I foresee ning but desolation. Must my poor children be ught up like those savages?" We endeavoured to fort him, by shewing him his calling.—At ten ock Mr. *Ingham* preached an alarming sermon on day of judgment—In my walk at noon I was full eaviness; I complained to God that I had no friend him, and even in him could find no comfort—mediately I received power to pray; then opening Bible, I read as follows: "Hearken unto me, ye t seek the Lord; look unto the rock from whence n were hewn: fear not the reproach of men, neither ye afraid of their reviling—Awake, awake, flee away; o art thou, that thou shouldest be afraid of a man t shall die, and hast feared continually every day, cause of the fury of the oppressor? And where is e fury of the oppressor?" After reading this, it is wonder that I found myself renewed in confi-nce—While Mr. *Ingham* waited for the boat, I took turn with Mr. *Horton*: he fully convinced me of e true character of Mrs. *H.* in the highest degree ngrateful, &c. &c. I then hasted to the water-side, here I found Mr. *Ingham* just put off. O! happy, appy friend! *abiit, erupit evasit*.* but woe is me at I am still constrained to dwell in *Meshech*. I lan-

 gusihed

* "He is gone; he has broke loose; he has escaped."

guished to bear him company, followed him with my eye till out of sight, and then sunk into deeper dejection of spirit than I had known before."

March 29. "I was revived with those words of our Lord: "These things have I spoken unto you, that you should not be offended. They shall put you out of their synagogues: yea, the time cometh, that whosoever killeth you shall think that he doeth God service," &c.—Knowing when I left *England*, that I was to live with Mr. *Oglethorpe*, I brought nothing with me but my clothes and books. This morning, asking a servant for something I wanted, I think a tea-kettle, he told me that Mr. *Oglethorpe*, had given orders that no one should use his things. I answered, that order, I supposed, did not extend to me: Yes Sir, said he, you were excepted by name. Thanks be to God, that it is not yet made capital to give me a morsel of bread."

March 30. "Having lain hitherto on the ground, in a corner of Mr. *Reed's* hut, and hearing some boards were to be disposed of, I attempted in vain to get some of them to lie upon—they were given to all besides—the minister of *Frederica* only must be αφρων, αθεμιστος, ανοστιος.* Yet are we not hereunto called, αστατειν, κακοπαθειν.† Even the Son of Man had not where to lay his head—I find the scriptures an inexhaustable fund of comfort—"Is my hand shortened at all that I cannot save, or have I no power to deliver—Behold, the Lord God will help me, who is he that shall condemn me?"

March 31. "I begin now to be abused and slighted into an opinion of my own considerableness. I could not

* "Treated as an enemy to society, as an unjust person, and be destitute of an habitation."

† "To have no certain dwelling place; to suffer afflictions." 1 Cor. iv. 11. 2 Tim iv. 5.

more trampled upon, were I a fallen MINISTER OF
The people have found out that I am in dis-
and all the cry is *curramus præcipites, et dum*
*in ripa, calcemus Cæsaris hostem.** My few
ishers are afraid to speak to me; some have turn-
. of the way to avoid me: others have desired
would not take it ill if they seemed not to know
en we should meet. The servant that used to
ay linen, sent it back unwashed. It was great
of triumph that I was forbid the use of Mr. *Ogle-*
's things; which in effect debarred me of most
conveniences, if not the necessaries of life—I
mes pitied them, and sometimes diverted my-
ith the odd expressions of their contempt: but
ıd the benefit of having undergone a much lower
e of obloquy at *Oxford.*"

il 1. "In the midst of the morning service, a poor
boat-man was brought in, who was almost killed
e bursting of a cannon. I found him senseless
ying; and all I could do, was to pray for him,
y by his example to wake his two companions.
ınguished till the next day, and then died.—
rto I have been borne up by a spirit not my own:
exhausted nature sinks at last. It is amazing she
eld out so long. My outward hardships and in-
conflicts; the bitterness of reproach from the
man I wished to please, at last have worn down
boasted courage. Accordingly this afternoon, I
orced by a friendly fever to take my bed. My
ess, I knew, could not be of long continuance, as
in want of every help and convenience; it must
r soon leave me, or release me from further
ings. In the evening Mr. *Hird* and Mr. *Robinson*
l to see me, and offered me all the assistance in
power. I thanked them, but desired they would

* Let us run quick, and while he is down let us trample on the enemy
ser."

not prejudice themselves by taking this notice of me. At that instant we were alarmed with a cry of the Spaniards being come; we heard many guns fired, and saw the people fly in great consternation to the fort. I felt not the least disturbance or surprise; bid the women not fear, for God was with us. In a few minutes, news was brought, that it was only a contrivance of Mr. *Oglethorpe's*, to try the people. My charitable visitants then left me, and soon returned with some gruel, which threw me into a sweat. The next morning, April 2, they ventured to call again—at night, when my fever was somewhat abated, I was led out to bury the scout-boat-man, and envied him his quiet grave. April 3. I found nature endeavouring to throw off the disease by excessive sweating, I therefore drank whatever the women brought me.—April 4. My flux returned; but notwithstanding this, I was obliged to go abroad, and preach and administer the sacrament. My sermon on, "Keep innocency and take heed to the thing that is right, for this shall bring a man peace at the last," was decyphered into a satire against Mrs. *H.*—At night I got an old bedstead to sleep upon, being that on which the scout-boat-man had died.—April 6. I found myself so faint and weak, that it was with the utmost difficulty I got through the prayers. Mr. *Davison*, my good Samaritan, would often call or send his wife to attend me, and to their care, under God, I owe my life. To-day Mr. *Oglethorpe* gave away my bedstead from under me, and refused to spare one of the carpenters to mend me up another."

April 10. "Mr. *Reed* waked me with the news that my brother and Mr. *Delamotte* were on their way to *Frederica*. I found the encouragement I sought, in the scripture for the day, Psalm lii. "Why boastest thou thyself, thou tyrant, that thou canst do mischief,

whereas

s the goodness of God endureth yet daily. Thy
: imagineth wickedness, and with lies thou cuttest
sharp razor," &c.—At six my brother and Mr.
otte landed, when my strength was so exhausted,
could not have read prayers once more.—He
l me into the woods, for there was no talking
; a people of spies and ruffians; nor even in the
, unless in an unknown tongue—And yet Mr.
horpe received my brother with abundant kind-
-I began my account of all that had passed, and
nued it till prayers. It would be needless to
ion all the Scriptures, which, for so many days
been adapted to my circumstances. But I cannot
by the lesson for this evening, Heb. xi. I was
ned of having well nigh sunk under my sufferings,
I beheld the conflicts of those triumphant sufferers
hom the world was not worthy. April 11. What
ls could more support our confidence, than the
wing, out of the Psalms for the day? "Be merci-
into me, O God, for man goeth about to devour
He is daily fighting and troubling me.—Mine
nies be daily in hand to swallow me up, for they
many that fight against me—I will put my trust in
l, and will not fear what flesh can do unto me. They
y mistake my words," &c. The next Psalm was
ally animating—"Be merciful unto me, O God,
my soul trusteth in thee; and under the shadow of
wings shall be my refuge, till this tyranny be
rpast. I will call unto the most high God, even
to the God that shall perform the cause that I have
hand—My soul is among lions; and I lie even among
children of men that are set on fire, whose teeth are
ears and arrows, and their tongue a sharp sword,"
.—I just recovered strength enough to consecrate at
e sacrament; my brother performed the rest. We
then

then went out of the reach of informers, and I proceeded in my account, being fully persuaded of the truth of Mrs. *W's* information against Mr. *Oglethorpe*, Mrs. *H.* and herself. At noon my brother repeated to me his last conference with Mrs. *W.* in confirmation of all she had ever told me."

April 16. "My brother prevailed with me to break a resolution which honour and indignation had induced me to form, of starving rather than ask for necessaries. Accordingly I went to Mr. *Oglethorpe*, and asked for some little things I wanted. He sent for me back and said, Pray Sir, sit down, I have something to say to you; I hear you have spread several reports about.

"The next day my brother and Mr. *Delamotte* set out in an open boat for *Savannah.* I preached in the afternoon, on "He that now goeth on his way weeping and beareth good seed, shall doubtless come again with joy, and bring his sheaves with him." Easter-eve, April 24, I was sent for at 10 by Mr. *Oglethorpe.* "Mr. *Wesley*, you know what has passed between us. I took some pains to satisfy your brother about the reports concerning me, but in vain; he here renews his suspicion in writing. I did desire to convince him, because I had an esteem for him; and he is just as considerable to me as my esteem makes him. I could clear up all, but it matters not, you will soon see the reason of my actions. I am now going to death, you will see me no more. Take this ring, and carry it from me to Mr. *V.* if there be a friend to be depended on, he is one. His interest is next to Sir *Robert's;* whatever you ask, within his power, he will do for you, your brother, and family. I have expected death for some days. These letters shew that the *Spaniards* have long been seducing our Allies, and intend to cut us off at a blow. I fall by my friends, on whom I depended

ıded to send their promised succours. But is nothing to me; I will pursue all my ns, and to Him I recommend them and you." He gave me a diamond ring; I took it, and said, "If, *emun fato quod te alloquor, hoc est,** hear, what will quickly know to be a truth as soon as you ntered on a separate state; this ring I shall never : use of for myself: I have no worldly hopes, I renounced the world—Life is bitterness to me—I e hither to lay it down—You have been deceived 'ell as I—I protest my innocence of the crimes I :harged with, and think myself now at liberty to you what I thought never to have uttered." It is ɔable that he unfolded to Mr. *Oglethorpe* the whole :, as Mrs. *W.* had discovered it to him.

When I had finished this relation he seemed entirely nged; full of his old love and confidence in me. er some expressions of kindness, I asked him, Are ı now satisfied? He replied, "Yes intirely." Why n Sir, I desire nothing more on earth, and care : how soon I follow you. He added, how much he ıired the conversion of the heathen, and believed my ɔther intended for it. But I believe, said I, it will ver be under your patronage; for then men would count for it, without taking God into the account. e replied, I believe so too—Then embraced and ssed me with the most cordial affection. I attended m to the scout-boat, where he waited some minutes r his sword. They brought a mourning sword the st and a second time; at last they gave him his own, hich had been his father's—With this sword, said he, was never yet unsuccessful. When the boat put off, ran into the woods to see my last of him. Seeing me

* This be the last time I am allowed to speak to you."

me and two others run after him, he stopt the boat and asked if we wanted any thing. Capt. *Mackintosh*, whom he left commander, desired his last orders. I then said, God is with you; go forth, *Christo duce, et auspice Christo.* You have, said he, some verses of mine, you there see my thoughts of success. The boat then carried him out of sight—I interceded for him, that God would save him from death, and wash away all his sins."

April 29. "About half past 8, I went down to the bluff, to see a boat that was coming up. At 9 it arrived, with Mr. *Oglethorpe*. I blessed God for still holding his soul in life. In the evening we took a walk together, and he informed me more particularly of our past danger. Three large ships and four smaller, had been seen for three weeks together at the mouth of the river; but the wind continuing against them, they were hindered from making a descent until they could stay no longer. I gave him back his ring, and said, I need not, indeed I cannot, Sir, tell you how joyfully and thankfully I return this—When I gave it you, said he, I never expected to receive it again, but thought it would be of service to your brother and you. I had many omens of my death—but God has been pleased to preserve a life which was never valuable to me, and yet in the continuance of it, I, thank God, I can rejoice. He appeared full of tenderness to me; and passed on to observe the strangeness of his deliverance, when betrayed on all sides, without human support, and utterly helpless. He condemned himself for his late anger, which he imputed to want of time for consideration. I longed Sir, said I, to see you once more, that I might tell you some things before we finally parted. But then I considered, that if you died, you would know them all in a moment. I know not, said he, whether separate spirits regard our little concerns;

if

y do, it is as men regard the follies of their child-
; or, as I my late passionateness.—April 30, I
ome further talk with him; he ordered me every
he could think I wanted; and promised to have
use built for me immediately. He was just the
to me, he formerly had been."

m a careful examination of the whole of this
it appears evident, that Mr. *Wesley's* conduct
only free from blame, but that his integrity and
nce deserved the highest commendation. Con-
s of his innocence, and loaded with contempt and
ach under the most irritating and provoking
nstances, his patience, and confidence in God,
pectation of deliverance, stand forth in a con-
ous light, and form the most prominent features
character. Mrs. *H.* and Mrs. *W.* were women
ry loose morals; they had come from *England*
ship with Mr. *Oglethorpe*, and while at sea, Mrs.
eemed to be under some religious impressions, but
lost them on shore. The character of Mrs.
was well known in *England*; Mr. *Charles Wesley*
informed by Mr. *Hird*, that Mr. *Oglethorpe* de-
d he would rather give an hundred pounds than
her in the ship. Though Mr. *Wesley* knew this,
the whole of her character, yet he never upbraided
with it, but patiently endured her revilings. His
cence appears on the very face of their proceedings,
hence Mr. *Oglethorpe*, when undeceived, attri-
d his conduct to a want of time for considera-
.—The second day after his coming among them,
. *H.* began to abuse him; and seven days after,
r whole plot was discovered to him; which makes
lmost certain that their designs were formed before
came among them, under an apprehension that he
ld be too great a check on their licentious behavi-
; After such an instance as this, of the principles
and

and practices of this people, ought we to wonder at any reports they might raise concerning either of the two brothers?

Mr. *Charles Wesley* being now more at ease from his persecutors, gradually regained his strength; and on the 11th of May he was sufficiently recovered to expound the lesson.—On the 12th, the morning lesson was, *Elisha* surrounded with the host of *Dothan*. "It "is our privilege as christians, (Mr. *Wesley* observes) "to apply those words to ourselves, "there be more "that be for us, than those that be against us." God spoke to us yet plainer in the second lesson.—"Be-"hold I send you forth as sheep in the midst of "wolves; be ye therefore wise as serpents and "harmless as doves.—But beware of men, for they "will deliver you up, and ye shall be brought before "governors and kings for my name's sake; and ye "shall be hated of all men; but he that endureth to "to end shall be saved—The disciple is not above "his master; fear ye not therefore, for there is no-"thing covered which shall not be revealed, and hid "which shall not be made known." In explaining this, he adds, "I dwelt on that blessed topic of con-"solation to the innocent, that however he may suffer "here, he will shortly be cleared at God's righteous "bar, where the accuser and the accused shall meet "face to face, and the guilty person acquit him whom "he unjustly charged, and take back the wickedness "to himself. Poor Mrs. *W.* who was just over "against me, could not stand it, but first turned her "back, and then retired behind the congregation."—No one would have rejoiced more in her repentance and conversion to God, than Mr. *Wesley*.

May 13. Mr. *Oglethorpe* being gone to the South-ward, Mr. *Charles Wesley* set out for *Savannah*, whither

ıer the *Indian* traders were coming down to him, in order to take out their licences. On the , he reached *Thunderbolt* at six in the evening, rom thence walked to *Savannah*,* which is about miles. His brother, Mr. *Ingham*, and Mr. *Dela-* e were surprized at his unexpected visit; but it g late, each retired to his corner of the room, " Without the help of a bed, (says Mr. *Charles*) e slept soundly till the morning."—On the 19th, *John Wesley* set out for *Frederica*, and Mr. *rles* took charge of *Savannah* in his absence. 'he hardest duty (say he) imposed on me, was, xpounding the lesson morning and evening to ONE UNDRED hearers. I was surprised at my own con- idence, and acknowledged it was not my own."— e day was usually divided between visiting his ishioners, considering the lesson, and conversing h Mr. *Ingham*, *Delamotte*, &c. On the 22nd he : met the traders, at Mr. *Causton's*, and continued meet some or other of them every day for several ks.

May 31. Mr. *Oglethorpe* being returned from the rthward, and come to *Savannah*, he this day held ourt. " We went (says Mr. *Wesley*) and heard his speech to the people;" in the close of which he d, " If any one here has been abused, or oppressed by any man, in or out of office, he has free and full liberty of complaining: let him deliver in his complaints in writing at my house; I will read them all over by myself, and do every particular man justice."—At eight in the evening I waited up- him, and found the three magistrates with him, who seemed

* This accords with Mr. *John Wesley's* Journal. See his Works, l. 26. page 130.

seemed much alarmed by his speech—*they hoped he would not discourage government.*"—He dismissed them.—We have here a curious specimen of the notions which the magistrates of *Savannah* had of government. They seem to have thought it their privilege, as Governors, to oppress any individual without restraint, as it suited their convenience or inclination.

In the beginning of July, we find Mr. *Oglethorpe*, Mr. *John* and Mr. *Charles Wesley*, all at *Savannah*: but there is no intimation how long they had been there, or on what occasion they were together. "On the 21st, (says Mr. *Charles*) I heard by my brother, that I "was to set sail for *England* in a few days." This was not merely on account of his health, which was now a little recovered. He was to carry dispatches from Mr. *Oglethorpe*, to the Trustees of *Georgia*, to the Board of Trade, and probably to Government. The next day, July 22, he got all the licences signed by Mr. *Oglethorpe*, and counter signed them himself, "and so (says he) I entirely washed my hands of the "Traders." This seems to have been a business which he cordially disliked; and thinking the present a favourable opportunity of escaping from his disagreeable situation, he wrote a letter to Mr. *Oglethorpe* on the 25th, resigning his office of Secretary. In the evening Mr. *Oglethorpe* took him aside, and asked him, whether the sum of all he had said in the letter, was not contained in the following line, which he shewed him,

"*Magis apta Tuis, tua dona relinquo.*"

"Sir, to yourself your slighted gifts I leave;
Less fit for me to take, than you to give."

Sir,

aid Mr. *Wesley)* I do not wish to lose your esteem, cannot lose my soul to preserve it. He answered, m satisfied of your regard for me; and your ument drawn from the heart is unanswerable: t I would desire you not to let the Trustees know ur resolutions of resigning. There are many angry fellows ready to catch at the office, and in y absence I cannot put in one of my own choosing. rhaps they may send me a bad man; and how far ch a one may influence the Traders, and obstruct e reception of the Gospel among the heathen, u know—I shall be in *England* before you hear it, and then you may either put in a Deputy resign."

ly 26. Mr. *C. Wesley* set out for *Charles-Town* is way to *England*. Thus far his brother accom- ed him; and here they arrived on the 31st of .* He now found his desires renewed to recover image of God; and at the sacrament was encourag- in an unusual manner, to hope for pardon, and to ve against sin.

n every place where he came, Mr. *Wesley* was ntive to the things which passed round about him. cannot therefore wonder that the wretched situa- n of the *Negroes* should attract his notice. "I had observed much, and heard more, (says he) of the cruelty of masters towards their Negroes; but now I received an authentic account of some horrid instances thereof. I saw myself, that the giving a slave to a child of its own age, to tyrannize over, to abuse and to beat out of sport, was a common practice: nor is it strange, that being thus trained up in cruelty, they should afterwards arrive at such a perfection in it."

Mr.

* This account agrees with Mr. *John Wesley's* Journal. See his Works, vol. 26, page 145.

Mr. *Wesley* mentions several methods of torturing the poor slaves that were common, and even talked of with indifference by some who practised them—For instance, Mr. *Starr* informed Mr. *L.* with whom Mr. *Wesley* was intimate, that he had ordered a slave, first to be nailed up by the ears, and then to be whipt in the severest manner; and to finish the whole, to have scalding water thrown all over his body; after which the poor creature could not move himself for four months.

"Another much applauded punishment, (says Mr. " *C. Wesley)* is, drawing the teeth of their slaves.—It " is universally known, that Colonel *Linch* cut off the " legs of a poor Negro, and that he kills several of them " every year by his barbarities.

" It were endless to recount all the shocking instances " of diabolical cruelty, which these men, as they call " themselves, daily practise upon their fellow-creatures, " and that upon the most trivial occasions—I shall " only mention one more, related to me by an eye-" witness. Mr. *Hill* a dancing-master in *Charles-" Town*, whipt a female slave so long, that she fell " down at his feet, in appearance dead: when by the " help of a Physician she was so far recovered as to " shew some signs of life, he repeated the whipping " with equal rigour, and concluded the punishment " with dropping scalding wax upon her flesh——Her " crime was, over-filling a tea-cup.—These horrid " cruelties are the less to be wondered at, because the " law itself, in effect, countenances and allows them " to kill their slaves, by the ridiculous penalty ap-" pointed for it.—The penalty is about seven pounds " sterling, one half of which is usually remitted if " the criminal inform against himself."

These instances, to which ten thousand others might be added, of deliberate merciless cruelty, exercised by one

ırt of mankind over another, often without any that can be called a provocation; shew us to ı wretched state of depravity and insensibility, ı nature may be reduced by vicious habits. How lèss would have been the sufferings of these ıble Negroes, if they had fallen into the power ır *more merciful* enemies, the lions, bears, and ; of *Africa!* Yet these wild beasts are hunted lestroyed as enemies to the human species: then do the cruel slave-holders and masters 'e? who have more cruelty, and ten times 't of exercising it, even upon their own species. 'hat is more wonderful than all the rest, if pos- is, that in this free and enlightened country, boasts of the mild and equitable principles of ianity, there is a large body of men who defend lave-trade, the source of all these miseries, and which it can never be wholly separated. And defend it too, on the principle of advantage. what is it which these men, in fact, say to us ır defence of the Slave-trade? Do they not tell us, they would reduce all other men to a state of ry for their own advantage, if they had the r of doing it?—But I say no more: the *British* ın has at length awaked from its deep sleep; ı opened its eyes, and viewed the enormity of rimes attendant on the Slave-trade; it has called on egislature to put a stop to them by abolishing it; for the honour of our country, the *British* House ommons has condemned the trade as cruel and un- and has determined to abolish it. Every friend of anity waits with impatience to see this resolution and effectually executed. Had the two Mr. *Wesleys* ı now living, they would have rejoiced greatly, and

and have praised God, for the present prospect of a total abolition of the Slave-trade.

While Mr. *Wesley* staid at *Charles-Town*, his bloody flux and fever hung upon him, and rather increased. Notwithstanding this, he was determined to go in the first ship that sailed for *England*. His friends endeavoured to dissuade him from it, both because the ship was very leaky, and the Captain a mere beast of a man, being almost continually drunk. But he was deaf to their advice. "The public business, "(says he) that hurried me to *England*, being of that "importance, as their Secretary, I could not answer to "the Trustees for *Georgia*, the loss of a day." Accordingly he engaged his passage on board the *London* Galley, which left *Charles-Town* on the 16th of August. But they soon found, that the Captain while on shore, had neglected every thing to which he ought to have attended. The vessel was too leaky to bear the voyage; and the Captain drinking nothing scarcely but gin, had never troubled his head about taking in a sufficient quantity of water; so that on the 26th they were obliged to be reduced to short allowance. Meeting afterwards with stormy weather, the leak became alarming, and their difficulties increased so fast upon them, that they were obliged to steer for *Boston* in *New England*, where they arrived, with much difficulty and danger, on the 24th of September.

Mr. *Wesley* was soon known at *Boston*, and met with a hospitable reception amongst the Ministers, both of the town and neighbourhood. Having experienced much difficulty at *Frederica*, to prevent his letters to his brother from being read by others, he learned *Byrom's* Short-hand, and now for the first time wrote to his brother in those characters. He tells him, "If "you are as desirous as I am of a correspondence,

"you

ı must set upon *Byrom's* Short-hand immedi-
y." Mr. *John Wesley* did so, and their corres-
nce was afterwards carried on chiefly in it.
s letter was evidently written in a hurry, proba-
the midst of company. A part of it is in Latin,
, as it shews the facility with which he wrote in
ınguage, and also discovers something of the turn
mind, I shall transcribe it below.* The substance
shall give in *English*.

Boston, Oct. 5.

am wearied with this hospitable people, they so
ε and tease me with their civilities. They do not
fer me to be alone. The Clergy, who come from
: country on a visit, drag me along with them when
y return. I am constrained to take a view of this
w England, more pleasant even than the old.
:annot help exclaiming, O! happy country, that
erishes neither *flies*, † nor *crocodiles*, ‡ nor *infor-*
mers.

Tœdet me populi hujusce φιγοξενε, ita me urbanitate sua divex-
et persequuntur. Non patiuntur me esse solum. Et rure veniunt
isentes Clerici; me revertentes in rus trahunt. Cogor hanc Ang-
n contemplari, etiam antiqua amœniorem; et nequeo non excla-
re, O fortunata regio, nec muscas alens, nec crocodilos, nec dela-
es! Sub fine hujus hebdomadis navem certissime conscendimus,
dicato sumptu patriam empturi. Carolinensium nemo, viatica
peditavit; et hic itidem nil nisi cum pretio. Pessime me habet
od cogor moram hanc emere, magnumque pretium digressionis
vere."

orbus meus, aere hoc saluberrimo semel fugatus, iterum rediit.
nt amici omnes, ut medicum consulem; sed "Funera non possum
a pretiosa pati."

When Mr. *Wesley* was at *Frederica*, the Sand-flies were one night
ceedingly troublesome, that he was obliged to rise at one o'clock,
moke them out of his hut. He tells us that the whole town was
oyed in the same way.

He means that species of the crocodile called the alligator. When
vannah, he and Mr. *Delamotte* used to bathe in the *Savannah* river
between

" *mers.* § About the end of this week we shall certain-
" tainly go on board the ship, having to pay a second
" time for our passage: even here, nothing is to be
" had without money. It vexes me to be obliged to
" purchase this delay, and to pay a great price for my
" departure.

" My disorder, once removed by this most salubri-
" ous air, has again returned. All my friends advise
" me to consult a Physician, but I cannot afford so
" expensive a funeral."

Mr. Wesley did not go on board as he expected, the ship being detained some time longer. During his stay here, his disorder returned with violence, and reduced him to a state of very great weakness. On the 15th of October he wrote to his brother, and continues his letter in a kind of Journal to the 25th, when he went on board the ship, and sailed for *England*. His account of himself is as follows.

" I should be glad for your sake to give a satisfactory
" account of myself, but that you must never expect
" from me---It is fine talking while we have youth and
" health on our side; but sickness would spoil your
" boasting as well as mine. I am now glad of a warm
" bed; but must soon betake myself to my board
" again.

" Though

between four and five o'clock in the morning, before the alligators were stirring; but they heard them snoring all round them. One morning Mr. *Delamotte* was in great danger; an alligator rose just behind him, and pursued him to the land, whither he escaped with difficulty.

§ He puts informers in good company; they are always troublesome, and sometimes destructive creatures. They seldom or never confine themselves to simple facts; suspicion supplies much matter, and invention more. After what he had suffered, it is no wonder he speaks of them in so feeling a manner.

Though I am apt to think that I shall at length ve in *England* to deliver what I am intrusted h, yet do I not expect, nor wish for a long life. w strong must the principle of self-preservation which can make such a wretch as I am willing live at all!—or rather unwilling to die; for I ow no greater pleasure in life, than in considering it it cannot last for ever.

"——— The temptations past
" No more shall vex me; every grief I feel
" Shortens the destined number; every pulse
" Beats a sharp moment of the pain away,
" And the last stroke will come. By swift degrees
" Time sweeps me off, and I shall soon arrive
" At life's sweet period: O! celestial point
" That ends this mortal story.——"

To-day completes my three weeks, unnecessary ty at *Boston*. To-morrow the ship falls down—am just now much worse than ever; but nothing s than death shall hinder me from embarking.

tober 18. " The ship that carries *me*, *must* meet th endless delays: it is well if it sails this week. ave lived so long in honours and indulgences, that have almost forgotten whereunto I am called; being ongly urged to set up my rest here. But I will lean longer upon men; nor again put myself into the wer of any of my own merciless species, by either pecting their kindness or desiring their esteem. r. *Appy*, like an arrant gentleman as he is, has drawn e into monstrous expences for ship stores, &c. So at, what with my three weeks' stay at *Charles-Town*,

 " my

"my month's stay here, and my double passage,—from "*Courtier* I am turned *Philosopher*. *"

October 21. "I am worried on all sides by the "solicitations of my friends to defer my winter voyage "till I have recovered a little strength.—Mr.——I am "apt to think would allow me to wait a fortnight for "the next ship; but then if I recover, my stay will be "thought unnecessary. I must die to prove myself "sick, and I can do no more at sea. I am therefore "determined to be carried on board to-morrow, and "leave the event to God."

October 25. "The ship fell down as was ex-"pected, but a contrary wind prevented me from fol-"lowing till now.—At present I am something better: "on board the *Hannah*, Captain *Corney*; in the state-"room, which they have forced upon me. I have not "strength for more. Adieu."

On the 27th, Mr. *Wesley* had so far recovered strength that he was able to read prayers. The next day the Captain informed him that a storm was approaching. In the evening it came on with dreadful violence and raged all night. On the 29th in the morning they shipped so prodigious a sea, that it washed away their sheep, half their hogs, and drowned most of their fowl. The ship was heavy laden, and the sea streamed in so plentifully at the sides, that it was as much as four men could do by continual pumping, to keep her above water. "I rose, and lay down by "turns, (adds Mr. *Wesley*) but could remain in no "posture long. I strove vehemently to pray, but in vain;

* Among the ancients, philosopher and a beggar were almost synonimous terms. In modern times, the philosopher holds a respectable rank in society. We commonly associate the ideas of a poet and a garret, but then we mean a poet by profession; one who procures a livelihood by writing verses.

ı; I still persisted in striving, but without effect, rayed for power to pray, * for faith in *Jesus ·ist;* continually repeating his name, till I felt the ue of it at last, and knew that I abode under the dow of the ALMIGHTY."

:hree in the afternoon the storm was at the height; r, the ship made so much water, that the Captain g it otherwise impossible to save her from sinking, ɔwn the mizzen-mast. "In this dreadful moment, ys Mr. *Wesley*) I bless God I found the comfort hope; and such joy in finding I could hope, as : world can neither give nor take away. I had ıt *conviction* of the power of God present with me, er balancing my strongest passion, fear, and rais- g me above what I am by nature, as surpassed *all tional evidence*, and gave me a taste of the divine ɔdness."

ı the 30th the storm abated; and on Sunday 31st, he observes, "my first business was, may it : the business of all my days, to offer up the sacri- :e of praise and thanksgiving.—We all joined in ıanks for our deliverance most of the day."

hey soon met with another storm, but not so violent ıe former, and continuing their voyage with some :vening difficulties and dangers, till the third of ember, the ship arrived opposite *Deal*, and the engers came safe on shore. "I kneeled down, (says Ir. *Wesley*) and blessed the hand that had conduct- d me through such inextricable mazes, and desired might give up my country again, whenever God hould require it."

* He means with confidence and comfort.

CHAPTER

CHAPTER VII.

SECTION III.

Of Mr. CHARLES WESLEY, *from December* 3, 1736, *until the end of June*, 1738.

MR. *Charles Wesley*, had been absent from *England* upwards of thirteen months; during this time he had passed through a series of trials and difficulties, which in all their circumstances are not very common. He had indeed been in the wilderness, where the hand of God had been manifested in his preservation, and finally in his deliverance. Here God had proved him, and tried him, and shewn him what was in his heart. In this state of suffering, he was led to a more perfect knowledge of human nature, than he could have obtained from books and meditation, through the whole course of his life. His knowledge was derived from experience, which is the most certain, and the most useful in the conduct of life, and makes the deepest impression on the mind. In his distress the Scriptures became more precious than he had ever found them before. He now saw a beauty in them, which the most learned and refined criticism can never discover. From the frequent and pointed application of them to his state and circumstances, they were the means of giving a degree of consolation and hope, which human prudence and human help can never bestow. His situation abroad may be called a school, in which the discipline indeed was severe, but the knowledge acquired by it, valuable, as it prepared him to understand, and disposed him by degrees

:s to embrace, the simple gospel way of sal-
, which the pride of man hath always rejected.
h the Mr. *Wesleys* had formed a large acquain-
in *London* among the serious professors of reli-
by whom they were greatly esteemed. When
Charles arrived in town, his friends received him
inexpressible joy, as one restored from the dead;
ort having been spread, that the ship in which he
home, had been seen to sink at sea.—He called
one lady while she was reading an account of his
.—After he had delivered his letters, he waited
heir friend Mr. *Charles Rivington*, in St. *Paul's*
rch-yard. Here he met with letters, and a journal
his brother in *Georgia*, which informed him of
had taken place, soon after he left it.—Before he
ly quitted *America*, Mr. *Charles Wesley* had writ-
a letter to his brother *John*, in which he had ex-
ssed his sentiments of some particular persons with
dom, but by way of caution, had pointed out two
ividuals by two Greek words. This letter Mr.
Wesley dropt, and it fell into the hands of those
o were enemies to both of them. Mr. *John Wes-*
was so incautious also, as to tell who were meant
the two Greek words. This was sure to raise
at disturbance among a people so irritable, and so
rengeful, as the *Georgians* were at this time. Mr.
harles had happily escaped out of their reach, and
e storm fell with double violence on his brother. *
he journal which he now received from Mr. *Rivington*,
formed him of the particulars.—" I read it, (says Mr.
Charles,) without either surprise or impatience. The
dropping of my fatal letter, I hope will convince
him, of what I never could, his own great carelessness: and the sufferings which it has brought upon
him, *may shew him* his blindness. His simplicity in
" talling,

* This was eight or nine months previous to the persecution he suf-
fered on account of Mrs. *Williamson*.

"telling, what, and who were meant by the *two Greek* "words, was out-doing his own out-doings. Surely "all this will be sufficient to teach him a little of the "wisdom of the serpent, of which he seems as en-"tirely void, as Mrs. *H.* is of the innocency of "the dove."

Mr. *Charles Wesley* has given us in these remarks, a striking instance of the artless undisguised conduct of his brother. He supposes indeed, that his brother wanted foresight; that he did not perceive the consequences which would follow from his open avowal of the *whole* truth. This however was far from being the case. Mr. *John Wesley* had too much penetration and knowledge of human nature, not to foresee what would follow from his conduct on this occasion. The truth is, that Mr. *John Wesley* had adopted a principle of unreserved openness in his conversation with others, which, on particular occasions he carried too far. His conduct in the present instance, proves his sincerity, and firm attachment to his principle, but prudence cannot justify it, even on the most rigid principles of morality.

It appears from Mr. *Charles Wesley's* journal, that most of the Trustees for *Georgia* were Dissenters: they have given us however, an unequivocal proof that the Dissenters at this time possessed great liberality of sentiment; or they would not have approved of the nomination of the two Mr. *Wesleys*, men avowedly of very High-Church principles, to go and preach the gospel in *Georgia*; especially as their father had been so public an opposer of the Dissenting interest.—December the 7th, one of these Trustees called on Mr. *Wesley*. He observes, "We had much discourse "of *Georgia*, and of my brother's persecution * "among

* Occasioned by Mr. *Charles Wesley's* letter to his brother, just now mentioned.

ing that stiff-necked people. He seems a truly us humble christian; full of zeal for God, and e to man."—It has been generally acknowledged Ir. *Charles Wesley* was a more rigid *Church-man* is brother. We are therefore pleased to find this ony of his candid judgment of a Dissenter. he have said more in favour of the most pious *h-man?*

Oglethorpe left *Georgia* and set sail for *England* 26th of November, and arrived in *London* on th of January, 1737. Mr. *Charles Wesley* l upon him the next day, and the most cordial ship subsisted between them; which continued eath.

out the middle of January, Count *Zinzendorff* d in *England*. One principal object of this seems to have been, to procure an union between *Moravian* Church, and the Church of *England* *orgia;* and to get them acknowledged by this ry, as one Church. The Count had been in- d of the piety and zeal of the two brothers, and e 19th, a few days after his arrival, he sent for *Charles Wesley*. He went, and the Count saluted with all possible affection, and made him promise l every day. Here he was acquainted with the t of the Count's visit to this country. From e went to the Bishop of *Oxford*, who received vith equal kindness, and desired him to call as as he could, without ceremony or further invita- They had much talk of the state of religion g the *Moravians;* of the object of the Count's ; and the Bishop acknowledged that the *Moravian* ps had the true succession.

On

On the 25th, he paid a visit to the celebrated Dr. *Hales*,* near *Twickenham*, who was one of the Trustees for *Georgia*. The next day they took a walk to see Mr. *Pope's* house and gardens; "Justly, (he observes) "called a burlesque on human greatness." He adds, "I was sensibly affected with the plain Latin sentence "on the Obelisk, in memory of his mother.——*Ah* "*Editha*,

* *Hales (Stephen)* D. D. a celebrated divine and philosopher, was born in 1677. In 1696 he was entered at *Bennet*-College, *Cambridge*, and admitted a Fellow in 1703. He soon discovered a genius for natural Philosophy. Botany was his first study, and he used to make excursions among the hills with a view of prosecuting it. In the study of astronomy he was equally assiduous. Having made himself acquainted with the *Newtonian* System, he contrived a machine for shewing the phenomena of the heavenly bodies, on much the same principles with that afterwards made by Mr. *Rowley*, which, from the name of his patron, was called an *Orrery*.

In 1718, he was elected Fellow of the Royal Society; and the year following, read an account of some experiments he had lately made on the effect of the Sun's warmth in raising the sap in trees. These experiments being highly approved of by the Royal Society, he was encouraged to proceed; which he did, and in 1727, published them enlarged and improved, under the title of *Vegetable Statics*; and in 1733, he added another volume, under the title of *Statistical Essays*. In 1732, he was appointed one of the Trustees for the establishing a new Colony in *Georgia*. On the 5th of July, 1733, the University of *Oxford* honoured him with a *diploma* for the degree of Doctor in Divinity; a mark of distinction the more honourable, as it is not usual for one University to confer academical honours on those who were educated at another. In 1739, he printed a volume in octavo, entitled Philosophical Experiments on Sea-water, Corn, Flesh, and other substances. In 1742, he read, before the Royal Society, an account of an instrument he had invented called a *Ventilator*, for conveying fresh air into mines, hospitals, prisons, and the close parts of ships, which was used with great success, not only for these purposes, but also for preserving corn sweet in granaries, &c. Many of his papers are printed in the Philosophical Transactions; and some he published, for more general usefulness, in the Gentleman's Magazine.

Dr.

itha, Matrum optima, Mulierum amantissima, !† How far superior to the most laboured Elegy ch he, or *Prior* himself could have composed."

Georgia was supposed to be under the Juris- n of the Bishop of *London*, Mr. *Wesley* took an opportunity of waiting on his Lordship with the r's proposition. But the Bishop refused to med- that business. He waited again on the Bishop of *d*, and informed him the Bishop of *London* ied having any thing to do with *Georgia*, alleging t belonged to the Archbishop to unite the *Mora-* with the *English* Church. He replied that it was ishop of *London's* proper office. "He bid me (adds r. *Wesley*) assure the Count, we should acknow- lge the *Moravians* as our brethren, and one Church ith us."—The Count seemed resolved to carry his le from *Georgia*, if they might not be permitted to ch to the *Indians*.—He was very desirous to take *Charles Wesley* with him into *Germany*.

r. *Wesley* spent this year in attending on the stees and the Board of Trade; in visiting his ds in *London*, *Oxford*, and different parts of the country;

r. *Hales* was several years honoured with the friendship of his al Highness, *Fredrick* Prince of *Wales*, who frequently visited him, took a delight in surprising him in the midst of his curious researches the various parts of Nature. The Prince dying in 1750, Dr. *Hales* appointed Almoner to her Royal Highness, the Princess Dowager, thout his solicitation or knowledge. In the Church he held the per- nal Curacy of *Teddington*, near *Twickenham*, and the Living of *ringdon* in *Hampshire*. He objected to any other preferment; for en his late Majesty nominated him to a Canonry of *Windsor*, he en- ged the Princess to prevail with his Majesty to recall his nomination. was remarkable for benevolence, cheerfulness, and temperance. He d at *Teddington*, in 1761, in the 84th year of his age.

† "Ah *Editha*, the best of Mothers, the most loving of women, ewel!"

country; and his brother and mother in the West of *England*. He preached occasionally at the places which he visited: and was every where zealous for God, and remarkably useful to a great number of persons by his religious conversation.

In August he was requested to carry up the Address from the University of *Oxford*, to his MAJESTY. Accordingly, on the 26th, he waited on the KING with the Address, at *Hampton*-Court, accompanied with a few friends. They were graciously received; and the Archbishop told him he was glad to see him there. They kissed their Majesties' hands, and were invited to dinner. Mr. *Wesley* left the dinner and the company, and hasted back to town. The next day he waited on his Royal Highness the Prince of Wales, and dined at St. *James's*.

Mr. *Wesley* did not experience that peace and happiness in religion, nor that renewal of his heart in holiness, which he earnestly laboured to attain. He was not therefore satisfied with his present state. On the 31st of August he consulted Mr. *Law*; the sum of whose advice was, "Renounce yourself, and be not "impatient."——In the beginning of September he consulted him again, and asked several questions, to which Mr. *Law* gave the following answers. "With "what Comment shall I read the Scriptures?" None. "What do you think of one who dies unrenewed "while endeavouring after it?" It neither concerns you to ask,* nor me to answer. "Shall I write once "more to such a person?" No. "But I am per-"suaded it will do him good." Sir, I have told you my

* Mr. *Wesley* found that he was not renewed, and thought he might die while endeavouring after it. The question therefore was to him of serious importance.

my opinion. "Shall I write to you?" Nothing I can either speak or write will do you any good.

To oblige Mr. *Oglethorpe*, Mr. *Wesley* still held his office of Secretary, and had formed a resolution to return to *Georgia*. About the middle of October, he was informed at the office, that he must sail in three weeks. This appointment however did not take place; and his mother vehemently protested against his going back to *America*; but this did not alter his resolution.

In the beginning of February 1738, *Peter Bohler* arrived in *England*, about the time Mr. *John Wesley* returned from *Georgia*. *Bohler* soon became acquainted with the two brothers, and on the 20th of this month prevailed with Mr. *Charles Wesley* to assist him in learning *English*. Mr. *Charles* was now at *Oxford*, and *Bohler* soon entered into some close conversation with him, and with some Scholars who were serious. He pressed upon them the necessity of conversion; he shewed them that many who had been awakened, had fallen asleep again for want of attaining to it. He spoke much of the necessity of prayer and faith, but none of them seemed to understand him.

Mr. *Charles Wesley* was immediately after this, taken ill of a pleurisy. On the 24th, the pain became so violent as to threaten sudden death. While in this state, *Peter Bohler* came to his bed-side. "I asked "him, (adds Mr. *Wesley*) to pray for me. He seemed "unwilling at first; but beginning faintly, he raised "his voice by degrees, and prayed for my recovery with "strange confidence. Then he took me by the hand "and calmly said, You will not die now. I thought "within myself, I cannot hold out in this pain till "morning—He said, "Do you hope to be saved?" "I answered, yes. "For what reason do you hope

"to

"to be saved?" Because I have used my best endea-
"vours to serve God. He shook his head and said no
"more. I thought him very uncharitable, saying in
"my heart, "What! are not my endeavours a sufficient
"ground of hope? Would he rob me of my en-
"deavours? I have nothing else to trust to."

Mr. *Wesley* was now bled three times in about the space of twenty-four hours; after which the disease abated, and he soon began gradually to recover his strength. As he still retained his office, and his intention of returning to *Georgia* with Mr. *Oglethorpe*, he was called upon to embark before he was perfectly recovered. The Physicians absolutely forbid him to attempt the voyage, if he regarded his life. They likewise advised him, as friends, to stay at *Oxford*; where, being Senior Master in his College, he might accept of office and preferment. His brother urged the same advice; and in compliance with it, he wrote to Mr. *Oglethorpe* on the 3d of April, resigning his office of Secretary. Mr. *Oglethorpe* was unwilling to lose him, having now had ample proof of his integrity and ability; and wrote for answer, that if he would keep his place, it should be supplied by a Deputy until he could follow. But Mr. *Wesley* now finally relinquished his intention of going back to *America*.

April 24th, he was able to take a ride to *Blendon*, where he met with his brother and Mr. *Broughton*. The next day, April 25th, Mrs. *Delamotte*, his brother, Mr. *Broughton* and himself being met in their little Chapel, they fell into a dispute whether conversion was gradual or instantaneous. Mr. *John Wesley* very positively contended for the latter,* and his assertions appeared to

* I continually follow, (says Dr. *Whitehead*) in the life of Mr. *Charles Wesley*, his own private journal, which was never published, nor intended for publication. It is pleasing to observe the agreement between this and Mr. *John Wesley's* printed journal, where the same circumstances are mentioned by both. See his works, Vol. 26. page 261, at the bottom.

harles shocking; especially when he mentioned
e instances of gross sinners being converted in
nt. Mrs. *Delamotte* left the room abruptly;
l, (adds *Charles*) and insisted that a man need not
v. when he first had faith." His brother's obsti-
s he calls it, in maintaining the contrary opinion,
h drove him out of the room. Mr. *Broughton*
s ground, not being quite so much offended as
harles Wesley.

warm debate happened early in the morning.
dinner Mr. *Broughton* and Mr. *John Wesley*
d to *London*, and Mr. *Charles* began reading
rton's life to the family; one instance, and but
e observes, of instantaneous conversion.

next day he finished reading *Haliburton's* life.
duced in him great humiliation, self-abasement,
sense of his want of that faith which brings
usness, peace, and joy in the Holy Ghost. But
effects soon passed away as a morning cloud.
gree of conviction, however, that possibly he
be wrong, had taken hold of his mind, and con-
to make him uneasy. This uneasiness was
sed by a return of his disorder on the 28th, when
ved in *London*. Here *Peter Bohler* visited him
, and prayed with him. Mr. *Charles Wesley* now
ht it was his duty to consider *Bohler's* doctrine,
examine himself whether he was in the faith, and
, never to rest till he had attained it. Still, how-
there was a secret wish within his heart that this
doctrine, as he then thought it, might not be true;
ence arose a joy when he imagined he had found
gument against it. He soon was furnished with an
ment from his own experience, which he deemed
swerable. Having received benefit by bleeding,
as at the sacrament on the first of May, and felt a

degree

degree of peace in receiving it. "Now, (said he to "himself,) I have demonstration against the *Moravian* "doctrine, that a man cannot have peace without "assurance of his pardon. I now have peace, yet "cannot say of a surety that my sins are forgiven." His triumph was very short: his peace immediately left him, and he sunk into greater doubts and distress than before. He now began to be convinced that he had not that faith which puts the true believer in possession of the benefits and privileges of the gospel. For some days following he had a faint desire to attain it, and prayed for it. He then began to speak of the necessity of this faith to his friends; his earnestness to attain it encreased, and he determined not to rest till he had the happy experience of it in himself.

Soon afterwards Mr. *Broughton* called upon him at the house of Mr. *Bray*. The subject was presently introduced. Mr. *Broughton* said, "As for you, Mr. *Bray*, "I hope you are still in your senses, and not "run mad after a faith that must be felt." He continued contradicting this doctrine of faith, till he roused Mr. *Wesley* to defend it, and to confess his want of faith. "God help you, poor man, (said *Broughton*,) if I could think that you have not faith I am sure it would drive me to despair." Mr. *Wesley* then assured him, he was as certain that *he had not the faith of the gospel*, as he was that he hoped for it, and for salvation.

It is commonly said, that *passion* and *prejudice* blind the mind. We should rather say, they give the understanding a false view of objects, by *changing the media* through which it sees them. Mr. *Broughton* was a man of learning, had been a member of their little society at *Oxford*, and was well disposed to religion. He viewed the notion of faith which the two brothers had now embraced, through the *medium* of prejudice, and

understanding was confused and his judgment
l. He seemed to think, that he could not place
rdity of their notion in a stronger light, than by
his faith must be felt. He thought a man must
his senses before he can persuade himself that
feel that he has faith. As if it were possible for
believe a proposition, whatever it may be, and
onscious that he believes it: or to have doubts,
otally unconscious and ignorant of them; the
ility of which is evident.

'harles *Wesley* now saw, that the gospel promises
knowledge of God reconciled in *Christ Jesus*,
e had not attained; that a person prepared to
it as he was by knowing his want of it, must
by clear views of *Christ*, and a living faith in
id he became more and more earnest in pursuit
On the 12th of May he waked in the morning,
ng and thirsting after righteousness, *even the*
isness which is of God by faith. He read *Isaiah*,
, that unto him were the promises made. He
ent the whole of his time in discoursing on faith,
vith those who had it, or with those who sought
l in reading the Scriptures, and prayer.

his day Mr. *Wesley* observes, that he was much
l at the sight of old Mr. *Ainsworth*; a man of
earning and near eighty years of age. "Like old
eon, he was waiting to see the Lord's salvation,
he might die in peace. His tears, his vehemency,
child-like simplicity, shewed him upon the
ance of the kingdom of heaven." Mr. *Ainsworth**

seems

is is a most pleasing anecdote of a man of so much reading and
Mr. *Robert Ainsworth*. It shews the great goodness of his
which was not puffed up with extensive knowledge, acquired by
lustry; nor with the labour of many years, successfully employed
for

seems to have been fully convinced of the true doctrines of the gospel, and to have joined himself to this little company who were endeavouring to know and serve God as the Gospel directs. Mr. *Wesley* mentions him afterwards, with great admiration of his simplicity and child-like disposition.

May 17th, Mr. *Wesley* first saw *Luther* on the Galatians, which Mr. *Holland* had accidentally met with. They immediately began to read him; "And my friend, "(adds Mr. *Wesley*,) was so affected in hearing him "read, that he breathed sighs and groans unutterable. "I marvelled that we were so soon and entirely "removed from him that called us into the grace of "Christ, unto another gospel. Who would believe that "our Church had been founded on this important "article of justification by faith alone? I am astonished "I should ever think this a new doctrine; especially "while our Articles and Homilies stand unrepealed, "and the key of knowledge is not yet taken away. "From this time I endeavoured to ground as many of "our friends as came to see me, in this fundamental "truth.—Salvation by faith alone—not an idle dead "faith, but a faith which works by love, and is "incessantly productive of all good works and all "holiness."

May the 19th, a Mrs. *Turner* called upon him, who professed faith in Christ. Mr. *Wesley* asked her several questions; to which she returned the following answers. Has God bestowed faith upon you? "Yes, he has."

for the promotion of literature and the honour of his country. He was born in *Lancashire* in 1660: and was Master of a Boarding-School at *Bethnal*-Green, from whence he removed to *Hackney*.—After acquiring a moderate fortune, he retired and lived privately. We are indebted to him for the best *Latin* and *English* Dictionary extant. He died in 1743.

Why, have you peace with God? "Yes, perfect
' And do you love Christ above all things? "I
ove all things." Then you are willing to die.
r, and would be glad to die this moment; for I
v that all my sins are blotted out; the hand-writ-
hat was against me, is taken out of the way, and
d to the cross. He has saved me by his death; he
washed me in his blood; I have peace in him,
rejoice with joy unspeakable and full of glory."
'esley adds, "Her answers were so full to these,
the most searching questions I could ask, that I
no doubt of her having received the atonement;
waited for it myself with more assured hope,
ing an anticipation of joy on her account."
gious conversation, especially when it is a simple
relation of genuine experience, is often of
ar use. Christian experience implies a conscious-
which a man has in himself, that he lives in the
sion of certain spiritual benefits and privileges,
the gospel promises to those who cordially
ce it, and in hope of others which he has not
tained. Mr. *Wesley* experienced great humi-
and self-abasement; he was fully conscious of his
elplessness and total inability to reconcile himself
d, or to make atonement for the least of his sins,
e best endeavours to serve him. His whole hope,
ore, of pardon and salvation was in Christ, by
ing those benefits which the *Holy Jesus*, by the
process of redemption, had procured for him.
ad already been the means of awakening several
ns to a sense of their sinfulness and danger, by
ibing the state of his own mind, and shewing them
vidences on which his convictions of sin were
led. And he also was both instructed and encou-
by hearing the experience of those who had

attained that knowledge of Christ, and of the power of his resurrection, which he was now earnestly seeking. The practice of thus conversing together on experience, is peculiar to Christians; Christianity being the only religion that was ever published to the world, which leads man to an intercourse and fellowship with God in spiritual things. It is pleasing to observe, that those who associated together, at the very commencement of this revival of religion, immediately fell into this most excellent method of building one an other up in their most holy faith. Their daily conversation became a powerful means of keeping their minds watchful against sin, and diligent and zealous in pursuit of holiness; it tended to give consolation, to increase patience under affliction, and to strengthen their confidence of deliverance and victory in God's own time. This method of religious improvement has been more universally and constantly attended to among the *Methodists*, than among any other class of people professing religion. In this, they have very much resembled the Primitive Christians, as long as these retained their first zeal and simplicity, which probably was till towards the end of the second Century, and in some places much later. What a pity that any denomination of Christians, the *Methodists* in particular, should ever lose *this characteristic* of the followers of Christ.

When persons began to relate their experience in religion, at the period of which we are now speaking, it appeared to many as a new thing in *England*. The phrases they made use of had not as yet been learned by heart; they were the genuine expressions of what had passed in their own hearts, and therefore signified something fixed and determinate, which all who experienced the same things, or their want of them, would easily understand;

tand; though to others they would appear as they do
ere cant phrases, without any determinate ideas
to them. Mr. *Wesley's* knowledge of himself,
nscious want of peace with God, on a foundation
cannot be shaken, furnished him with a key
opened their true meaning. He saw the gospel
ned ample provision for all his wants, and that its
ion on the mind is admirably adapted to the
faculties. He perceived, that, however learning
assist him in judging of his experience, and in
ting the means of retaining and increasing it; yet
ience is distinct both from learning and mere
lative opinion, and may be, and often is, sepa-
from them. He was therefore convinced, that all
arning could neither give him an experimental
ledge of Christ, nor supply the place of it; and
w several persons, who had no pretensions to
ng, rejoicing in it; which made him willing to be
t, in matters of experience, by the illiterate.
ow lost the *pride* of *literature*, and sought the
lom of heaven as a little child: he counted all
s as dung and dross in comparison of it; and all
oughts, his desires, his hopes and his fears, had
relation to it. But God did not leave him long
is state. On Whitsunday, May 21st, he waked in
and expectation of soon attaining the object of his
s, the knowledge of God reconciled in Christ Jesus.
ne o'clock his brother and some friends came to
and sung a hymn suited to the day. When they
him he betook himself to prayer. Soon afterwards
rson came and said, in a very solemn manner,
lieve in the name of *Jesus* of *Nazareth* and thou shalt
ealed of all thine infirmities." The words went
ugh his heart, and animated him with confidence.
ooked into the scripture, and read, "Now Lord,
"what

"what is my hope? truly my hope is even in thee." He then cast his eye on these words, "He hath put a "new song into my mouth, even thanksgiving unto our "God; many shall see it and fear, and put their trust "in the Lord." Afterwards he opened upon Isaiah xl. 1. "Comfort ye, comfort ye my people, saith our "God, speak comfortably to Jerusalem, and cry unto "her, that her warfare is accomplished, that her "iniquity is pardoned, for she hath received of the "Lord's hand double for all her sins." In reading these passages of scripture, he was enabled to view Christ as set forth to be a propitiation for *his sins*, through faith in his blood, and received that peace and rest in God, which he had so earnestly sought.

The next morning he waked with a sense of the divine goodness and protection, and rejoiced in reading the 107th Psalm, so nobly descriptive, he observes, of what God had done for his soul. This day he had a very humbling view of his own weakness; but was enabled to contemplate Christ in his power to save to the uttermost, all those who come unto God by him. Many evil thoughts were suggested to his mind, but they immediately vanished away. In the afternoon he was greatly strengthened by these words in the 43d of Isaiah, which he saw were spoken to encourage and comfort the true Israel of God, in every age of his church. "But now thus saith the Lord that created thee, O "*Jacob*, and he that formed thee, O *Israel*, fear not: "for I have redeemed thee, I have called thee by thy "name; thou art mine. When thou passest through "the waters I will be with thee: and through the rivers, "they shall not overflow thee: when thou walkest "through the fire, thou shalt not be burned; neither "shall the flame kindle upon thee. For I am the Lord "thy God, the Holy One of *Israel*, thy Saviour."

Mr.

Wesley had long been well acquainted with the
ıres; he had now an enlarged and distinct view
loctrines of the gospel; and experienced in him-
e blessings it promiseth to those who cordially
:e them. A man thus qualified to instruct others,
ıd many occasions of prayer and praise, which
ıggest matter adapted to particular persons and
ıstances. If he be a man of tolerable good sense
me vigour of thought, and especially if he have
liberal education, he will never want words to
s the ideas and feelings of his own mind. Such
ɔn will therefore often find a prescribed form of
to be a restraint upon the exercise of his own
s, under circumstances which become powerful
ives to an animated and vigorous exercise of
and by varying from the words and matter
sted by the occasion, it will often throw a damp
ardour of his soul, and in some degree obstruct
offit of his devotion. We may observe likewise,
form of prayer becomes familiar by frequent
tion; and according to a well-known principle in
n nature, the more familiar an object, or a form of
ı become, the less effect they have on the mind,
he difficulty is encreased of fixing the attention
iently to feel the full effect which otherwise they
l produce. Hence it is, that we find the most
ın forms of prayer, in frequent use, are often
ıted by rote, without the least attention to the
ıing and importance of the words, unless a person
nder some affliction, which disposes him to feel
application to himself. *Extempore* prayer has
fore a great advantage over set forms, in awaken-
and keeping up the attention of an audience,
Mr,

Mr. *Wesley* now began to pray occasionally without a form, with advantage and comfort to himself and others. It was however a new practice with him, and he seemed surprised both at his boldness and readiness in performing it, and hence he says, "Not unto me, O Lord, "not unto me, but unto thy name be the glory."

Both the Mr. *Wesleys* were greatly censured by some persons, particularly by their brother *Samuel*, when they began this practice. The most sensible and moderate men have allowed, that a form of prayer may be useful to some particular persons in private; and that it may be proper on some occasions in public worship. But the more zealous advocates for forms of prayer are not satisfied with this; they wish to bind them upon all persons as an universal rule of prayer in public worship, from which we ought in no instance to depart. This appears unjustifiable on any ground whatever. To say that we shall not ask a favour of God, nor return him thanks; that we shall hold no intercourse with him in our public assemblies, but in a set of words dictated to us by others, is an assumption of power in sacred things, which is not warranted either by Scripture or reason: it seems altogether as improper as to confine our intercourse with one another to *prescribed forms* of conversation. Were this restraint imposed upon us we should immediately feel the hardship, and see the impropriety of it; and the one appears as ill adapted to edification and comfort, as the other would be.

This day an old friend called upon him, under great apprehensions that he was running mad. His fears were not a little increased, when he heard him speak of some instances of the power and goodness of God. His friend told him that he expected to see rays of light round

his head; and said a good deal more in the same
Finding by Mr. *Wesley's* conversation that he
st recovery, he begged him to fly from *London*,
ok his leave in despair of doing him any good.
the 23d, he wrote a hymn on his own conver-
Upon shewing it to Mr. *Bray*, a thought was
ted to his mind, that he had done wrong and
ised God. His heart immediately sunk within
but the shock lasted only for a moment; "I
rly discerned, (says he,) it was a device of the
my to keep glory from God. It is most usual
a him to preach humility when speaking would
anger his kingdom and do honour to Christ,
st of all would he have us tell what God has done
our souls, so tenderly does he guard us against
de. But God has shewed me, that he can defend
from it while speaking for him. In his name
refore, and through his strength, I will perform
vows unto the Lord, of not hiding his righteous-
s within my heart."

Wesley had now satisfactory evidence that he
pardoned sinner, accepted of God in Christ Jesus,
quickened by his Spirit. He enjoyed constant
, was extremely watchful over the motions of his
eart, and had a degree of strength to resist temp-
and to do the will of God, which he had not
before his justification; but he felt no great
on of mind nor transport of joy in any of the
s of grace. He now intended to receive the
nent, and was fearful lest he should be as flat and
brtless in the ordinance as formerly; he received
ithout any very sensible effect on his mind more
usual, but with this difference from
ormer state, that he found himself, after it was
calm and serene fully satisfied with the goodness
God to his soul, and free from doubt, fear

or

or scruple, of his interest in Christ. In this way, he was early taught by experience, to place little confidence in any of those sudden and transient impressions which are often made on the mind in public or private acts of devotion. Nor was he uneasy because destitute of that rapturous joy which some persons have experienced: he was thankful for the more calm and more permanent operations of divine grace on the mind, by which his heart was kept in peace, staid upon God, and watching unto prayer.

May 28, he rose in great heaviness, which neither private nor joint prayer with others could remove. At last he betook himself to intercession for his relations, and was greatly enlarged therein, particularly for a most profligate sinner. He spent the morning with *James Hutton* in prayer, singing, and rejoicing. In the afternoon his brother came, and after prayer for success on their ministry, Mr. *John Wesley*, set out intending to go to *Tiverton*, and Mr. *Charles* began writing his sermon after his conversion, "In the name "of Christ his prophet."

He had before this time been the means of leading several persons to a knowledge of themselves, and to a sense of their want of faith in Christ: he was now the instrument in the hands of God of bringing one to an experimental *knowledge of salvation by the remission of sin*, so that she rejoiced in God her Saviour. A severe exercise of faith and patience soon followed. June the 1st, he found his mind so exceedingly dull and heavy that he had scarcely any power to pray. This state increased upon him for several days till at length he became insensible of any comfort, or of any impression of good upon his mind in the means of grace. He was averse to prayer, and though he had but just recovered strength

strength sufficient to go to Church, yet he almost resolved not to go at all: when he did go, the prayers and sacrament were a grievous burden to him; instead of a fruitful field, he found the whole service a dreary barren wilderness, destitute of comfort and profit. He felt what he calls, "A cowardly desire of death," to escape from his present painful feelings. He began to examine himself, and to enquire wherein his present state differed from the state he was in before he professed faith. He soon found there was a difference in the following particulars: he observed the present darkness was not like the former; there was no guilt in it; he was persuaded God would remove it in his own time; and he was confident of the love and mercy of God to him in Christ Jesus.—The former state was night, the present only a cloudy day; at length the cloud dispersed, and the Sun of righteousness again shone with brightness on his soul.

This was a most instructive exercise. It shewed him, 1. His own utter helplessness in the work of his salvation. He found by experience that he could not produce comfort, or any religious affection in himself when he most wanted them. The work is God's; when he gives light and strength, man may work, and he is required to work out his salvation with fear and trembling; but till God begins the work, man cannot move a step in it. 2. It taught him to value the gifts of God which nothing can purchase; and to guard them as his treasure, and not barter them for the goods of this life. 3. He saw thereby, that if he could not produce comfort and religious affections in himself, he was still less able to produce them in others, and therefore, whenever they were experienced under his ministry, the work was God's, he was only the mean humble

humble instrument in his hand. Thus God prepared him for great usefulness and guarded him against pride. When the trial was over, he saw the excellent fruits of it, and thanked God that it continued so long.

June the 7th, Dr. *Byrom** called upon him. Mr. *Wesley* had a hard struggle with his bashfulness before he could prevail on himself to speak freely to the Doctor on the things of God. At length he gave him a simple relation of his own experience: this brought on a full explanation of the doctrine of faith, which Dr. *Byrom* received with wonderful readiness.

Mr. *Wesley* having recovered strength, began to move about among his friends. He went to *Blendon*, and to some other places in the country, and found, that the more he laboured in the work of the ministry, the more his joy and happiness in God was increased. He was remarkably diligent, zealous, and successful wherever he went, seldom staying above a night or two in any place, but several persons were convinced of the truth and converted to God. In this journey he met with the Rev. Mr. *Piers*, and on the 9th of this month, in

* *John Byrom*, an ingenious poet of *Manchester*, was born in 1691. His first poetical Essay appeared in the Spectator, No. 603, beginning "My time, O ye Muses, was happily spent;" which with two humourous letters on dreams, are to be found in the eighth Volume. He was admitted a Member of the Royal Society in 1724. Having originally entertained thoughts of practicing Physic, he received the appellation of Doctor by which he was always known; but reducing himself to narrow circumstances by a precipitate marriage, he supported himself by teaching a new method of writing Short-Hand, of his own invention; until an estate devolved to him by the death of an elder brother. He was a man of a ready lively wit, of which he gave many humourous specimens, whenever a favourable opportunity tempted him to indulge his disposition. He died in 1763; and a collection of his Miscellaneous Poems was printed at *Manchester*, in two Volumes Octavo, 1773.

ng to *Bexley*, spake to him of his own experience, eat simplicity, but with confidence.—He found *iers* ready to receive the faith—Greatest part of was spent in the same manner; Mr. *Bray*, who ith Mr. *Wesley*, relating the dealings of God s own soul, and shewing what great things God one for their friends in *London*. Mr. *Piers* d with eager attention to all that was said, made e least objection, but confessed that these were which he had never experienced. They walked, ing, and prayed in the garden: he was greatly d, and testified his full conviction of the truth, sire of finding Christ. "But, (said he,) I must prepare myself by long exercise of prayer and d works."

e day before Mr. *Wesley* and Mr. *Bray* arrived *endon*, Mr. *Piers* had been led to read the Homily tification, by which he was convinced that in him, ature, dwelt no good thing. This prepared him ceive what these messengers of peace related, ming their own experience. He now saw that all oughts of his heart were evil, and that continually, much as whatsoever is not of faith is sin.

e the 10th, He became earnest for present ion: he prayed to God for comfort, and was aged by reading Luke v. 23: "Whether is it ier to say, thy sins be forgiven thee, or to say, rise and walk? But that ye may know that the Son Man hath power on earth to forgive sins, (he said to the sick of the palsy) I say unto thee arise, and ke up thy bed, and go unto thine house," &c. Mr. *ley* and Mr. *Bray* now conversed with him on the r of Christ to save, and then prayed with him; afterwards read the 65th Psalm, and all of them were

were animated with hope in reading, "Thou that hearest "prayer, unto thee shall all flesh come. Blessed is the "man whom thou choosest, and receivest unto thyself; "he shall dwell in thy court, and shall be satisfied with "the plenteousness of thy house, even of thy holy "temple. Thou shalt shew us wonderful things in thy "righteousness, O God of our salvation! Thou art the "hope of all the ends of the earth," &c. In the continuance of these exercises alternately, of conversing, reading, and praying together, Mr. *Piers* received power to believe on the *Lord Jesus Christ*, and had peace and joy in believing.

The next day Mr. *Piers* preached on death; and in hearing him, Mr. *Wesley* observes, "I found great "joy in feeling myself willing, or rather desirous to "die."—This however did not proceed from impatience, or a fear of the afflictions and sufferings of life, but from a clear evidence of his acceptance in the Beloved. After sermon they went to the house of Mr. *Piers*, and joined in prayer for a poor woman in deep despair: then going down to her, Mr. *Wesley* asked whether she thought God was love, and not anger, as Satan would persuade her; he shewed her the gospel plan of salvation; a plan founded in mercy and love to lost perishing sinners. She received what he said with all imaginable eagerness. When they had continued some time together in prayer for her, she rose up a new creature, strongly and explicitly declaring her faith in the blood of Christ, and full persuasion that she was accepted in him.

Mr. *Wesley* remained weak in body, but grew stronger daily in faith, and more zealous for God and the salvation of men, great power accompanying his exhortations and prayers. On the evening of this day, after family prayer, he expounded the Lesson, and one

of

servants t[illegible]ed her faith in Christ, and peace
God. A short time afterwards the gardener was
a happy partaker of the same blessings. Mr.
also began to see the fruit of his ministerial
s. Being sent for to visit a dying woman
r, because she had done so little good, and so
evil; he declared to her the glad tidings of sal-
by grace, and shewed her, that if she could
ely repent and receive Christ by a living faith,
would pardon her sins and receive her graciously.
opened to her view a solid ground of comfort;
ladly quitted all confidence in herself, to trust in
Christ, and she expressed her faith in him by a
cheerful, triumphant expectation of death. Her
and agonies were at an end; being justified by
she had peace with God, and only entered farther
her rest, by dying a few hours after. The spec-
s of this awful joyful scene, were melted into tears,
she calmly passed into the heavenly *Canaan*, and
ght up a good report of her faithful Pastor, who
r Christ saved her soul from death.

he next day, June the 14th, Mr. *Wesley* returned
ondon, and was informed that his brother, Mr.
Wesley was gone to *Hernhuth*. The news, he
rves, surprized, but did not disquiet him. He
l only two days in *London*, and then returned with
elamotte to *Blendon*, and from thence to *Bexley*.
e his complaints returned upon him, and he was
ged to keep his bed. "Desires of death, (says he)
ften rose in me, which I laboured to check, not
aring to form any wish concerning it." His pains
ed; and on the 21st, we find him complaining,
several days had elapsed and he had done nothing
God; so earnestly did he desire to be incessantly
uring in the work of the ministry.

In

In this excursion Mr. *Wesley* was very successful in doing good; but he met with strong opposition to the doctrine of justification by faith alone, from *William Delamotte*, whom he calls his scholar, and from Mrs. *Delamotte*, who was still more violent against it than her son; both were zealous defenders of the merit of good works. Mr. *Delamotte* supposed, that if men were justified by faith alone, without any regard to works, then sinners obtaining this justification, and dying soon after, would be equal in heaven with those who had laboured many years in doing good and serving God. But, said he, "It would be unjust in God "to make sinners equal with us, who have laboured "many years." The *Jews* of old reasoned in a similar manner concerning the reception of the *Gentiles* into the gospel church, on the same conditions and to the same privileges with themselves. Their disposition towards the *Gentiles* is beautifully described, and gently reproved, in the parable of the prodigal son. The cases indeed are not perfectly similar; the one relating to our state in heaven, the other to the blessings and privileges of the gospel in this life. Mr. *Delamotte's* conclusion however, does not follow from the doctrine of justification by faith. As all men have sinned, so all men must be justified, or pardoned, and be admitted to a participation of gospel blessings, as an act of mere grace or favour; and the condition required of man, is, faith alone; but it is such a faith as becomes a practical principle of obedience to every part of the gospel, so far as a man understands it. Thus far all men, who hear the gospel are equal; they must be pardoned and accepted by an act of grace or favour, and the same condition of receiving these blessings is required of every man, without any regard to his works, which are all sinful. Our state in heaven will be

ated by a different rule. All who are saved, be treated as equal: *Every man will be re-ccording to his works;* that is, according to ovement in practical holiness, on gospel prin- Heaven will undoubtedly be a state of society; ears evident, not only from some passages of , but from the faculties of man, which are for social intercourse, in order to obtain the legree of happiness. But in a state of society, mbers occupy different ranks and degrees; certain honours and rewards to be bestowed: en these will all be distributed in proportion to ks, and the conformity to *Christ*, to which attain in this life.

Delamotte however, thought his conclusion nd was animated with zeal against this new it was then commonly called. He collected g reasons against it, and filled two sheets of ith them; but in searching the scripture for to strengthen his arguments, he met with ii. 5. "Not by works of righteousness which ave done, but according to his mercy he hath us." This passage of scripture cut him to the lestroyed all confidence in the specious reason- had used on this subject, and convinced him he ng. He burned his papers, and began to earnest that faith which he had before op-

Delamotte continued her opposition. In read- ermon, one evening in the family, Mr. *Wesley* ned the doctrine of faith: Mrs. *Delamotte* d. "Madam, (said Mr. *Wesley)* we cannot speak the things we have seen and heard: I ved faith in that manner, and so have more thirty others in my presence." Her passion

kindled; said she could not bear this, and hastily quitted the room.—Mr. *Wesley* here gives us some idea of his success in conversing and praying with the people. A month had now elapsed since his justification. A part of this time he had been confined by sickness, and was not yet able to preach. Notwithstanding this, more than thirty persons had been justified in the little meetings at which he had been present! Mrs. *Delamotte* was afterwards convinced of the truth, and cordially embraced it.

June the 30th, Mr. *Wesley* received the following letter from Mr. *William Delamotte*.

"Dear Sir,

"God hath heard your prayers. Yesterday about "twelve, he put his *fiat* to the desires of his distressed "servant; and glory be to him, I have enjoyed the "fruits of his holy Spirit ever since. The only un-"easiness I feel, is, want of thankfulness and love for "so unspeakable a gift. But I am confident of this "also, that the same gracious hand which hath com-"municated, will communicate even unto the end.— "O my dear friend, I am free indeed! I agonized "some time between darkness and light; but God was "greater than my heart, and burst the cloud, and "broke down the partition wall, and opened to me "the door of faith."

CHAPTER

CHAPTER VI.

SECTION IV.

ıg some Account of Mr. Charles Wesley's 'c Ministry, until he became an Itinerant.

consider how necessary the gospel is, to the ınd future happiness of men, we shall readily ·dge that a minister of it, occupies the most ıt office in society; and hence it becomes a f the utmost importance, that this office be h men properly qualified for it. Christianity :ctical *science*, the theory of its principles ly preparatory to the practice of those duties t enjoins. A preacher therefore should not lerstand the doctrines of the gospel, and be rrange them according to the natural order in ıey are intended to influence the mind, and he conduct of life; but he ought to experi- eir influence on his own heart, and be daily ınt in a practical application of them to every ıich he owes to God and man. Here, as in ther practical art or science, principles and must be constantly united; they illustrate and each other. Fundamental principles must first ıed; they must be applied to the heart, so as to the conscience to a sense of the evil of sin, &c. ɜ a suitable influence on our actions. This first :hristian knowledge will prepare the mind for ınd; and so on till we come to the measure of

the stature of the fulness of Christ. If a minister of the gospel be unacquainted with this practical application of the principles of the christian religion to his own heart and life, he is deficient in one of the most essential qualifications for his office, whatever may be the degree of his speculative knowledge.

The observations of a Professor of Divinity in a foreign university, on the qualifications of a gospel minister, appear so just and excellent, that we shall take the liberty to translate them, and present them to the reader.

" If (says he) an *Evangelical* pastor be only a *voice*, " a voice crying in the temple, and nothing more, as " many seem to think; if he be nothing, but a man " who has sufficient memory to retain a discourse, " and boldness sufficient to repeat it before a large " congregation—If an evangelical pastor be only an " orator, whose business it is to please his audience " and procure applause—then we have nothing to do, " but to make the voice of our pupils as pleasing and " sonorous as possible—to exercise their memory, and " to give them a bold and hardened countenance, not " to say impudent—to teach them a rhetoric adapted " to the pulpit and our audience; and by perpetual " declamation, like the *Sophists* of old, render them " prompt and ready in speaking with plausibility on " any subject, and to point out to them the sources " from whence they may draw matter for declamation. " But the Pastor whom we should form in our Acade- " mies, is something much greater and more divine " than all this. He is a man of God, who is influenced " by nothing but high and heavenly thoughts, of " promoting the glory of God, of propagating the " kingdom of Christ, and destroying the power of " satan; of obtaining daily a more perfect knowledge of

" that

sublime science on which eternal happiness
ıds, of more widely diffusing it, and more
ciously persuading others to embrace it; of
ing fallen christianity, binding up the wounds
e Church, and healing her divisions.—He is a
vhose business it is to perform and direct all the
of divine worship before the whole Church;
er to God, the desires, the prayers, the praises,
hanksgivings of the people assembled.—This
r is a man divinely called, an Ambassador of
sent to men, that he bring as many souls as
ple, from darkness to light, from the world to
:, from the power of satan to God, from the
of perdition to the way of salvation: a man who
ıblic preaching and private instruction, faith-
explains the word of God, especially the
ines of salvation contained in it, and by the
icity and clearness of explanation adapts them
e capacity of every individual person. O tre-
ous employment!"*

ave no intention, (observes Dr. *Whitehead)* by
bservations, to reflect on any denomination of
ng the sacred office; I have introduced them
with a view to shew, what are the qualifications
lly necessary in a Minister of the Gospel, con-
: them as distinct from those peculiarities of
and modes of worship by which true Christians
inguished from one another; and to illustrate
racter of Mr. *Wesley* as a true Gospel Minister.
sessed the requisites for his office in no small
: he had a clear view of the state of human
and of the doctrines of the Gospel, pointing
ıd's method of restoring sinners to his favour
ıage. Sin blinds the understanding, hardens
the

* *Werenfelsius* in Dissert. de Scopo Doctoris Theologi.

even then, as at the last hour, repent and believe the gospel. He adds, "I did believe they would accept "the proffered mercy, and could not help telling "them, I had no doubt but God would give me every "soul of them." He preached to them again the next day with earnestness, from the second lesson, when two or three began to be deeply affected.

This day Mr. *Wesley* received a letter from Mr. *William Delamotte*, giving an account of his mother. "I cannot keep peace, (says he) the mercies of God "come so abundantly on our unworthy family, that I "am not able to declare them. Yet as they are his "blessings through your ministry, I must inform you "of them, as they will strengthen your hands, and "prove helpers of your joy.—Great then, I believe, "was the struggle in my mother, between nature and "grace: but God, who knoweth the very heart and "reins, hath searched her out. Her spirit is become "as that of a little child. She is converted, and Christ "hath spoken peace to her soul. This change was "begun in her the morning you left us (the 8th) "though she concealed it from you. The next morn-"ing when she waked, the following words of Scripture "were present to her mind: "Either what woman, "having ten pieces of silver, if she lose one of them, "doth not light a candle and sweep the house diligent-"ly till she find it." She rose immediately, took up "Bishop *Taylor*, and opened on a place which so "strongly asserted this living faith, that she was fully "convinced. But the enemy preached humility to "her, that she could not deserve so great a gift. God, "however, still pursued, and she could not long for-"bear to communicate the emotions of her soul to me. "We prayed, read, and conversed for an hour. The "Lord made use of a mean instrument to convince

"her

of her ignorance of the word of God. Through-
that day she was more and more enlightened by
truth, till at length she broke out, " Where
e I been? I know nothing; I see nothing; my
ıd is all darkness; how have I opposed the
ipture!" She was tempted to think, she was
ouring after something that was not to be attained;
: Christ did not suffer her to fall: she flew to him
prayer and singing, and continued agonizing all
evening. The next morning, when reading in
: closet, she received reconciliation and peace.
ɜ could not contain the joy attending it: nor for-
ır imparting to her friends and neighbours, that
: had found the piece which she had lost. Satan
vain attempted to shake her: she felt in herself,

" Faith's assurance, Hope's increase,
" All the confidence of Love."

'. *Sparks* asked him if he would preach at St.
n's. He agreed to supply Mr. *Broughton's*
, who was at *Oxford*, " Arming our friends, (says
r. *Wesley)* against the faith." He adds, " I
eached faith in Christ to a vast congregation,
th great boldness, adding much extempore." In
iscourses, Mr *Wesley* proposed the doctrines of
;ospel with clearness, and illustrated them with
strength of evidence from the Scriptures, in
h he was remarkably ready; and delivering them
warm animated manner, he generally carried con-
ɔn to the minds of those who gave him a fair and
id hearing. After this Sermon, Mrs. *Hind*, with
ı Mr. *Broughton* lodged, sent for Mr. *Wesley*,
ıcknowledged her agreement with the doctrine he
ɔreached; she wished him to come and talk with

Mr.

Mr. *Broughton*, who, she thought, must himself agree to it.

The next day, July 12th, he preached at *Newgate* to the condemned felons. He visited one of them in his cell, sick of a fever, a poor Black, who had robbed his master. " I told him (says Mr. *Wesley)* of " one who came down from heaven to save lost sinners, " and him in particular. I described the sufferings of " the Son of God ; his sorrows, agony, and death. He " listened with all the signs of eager astonishment. The " tears trickled down his cheeks, while he cried, " What! was it for me? Did the Son of God suffer all " this for so poor a creature as me?" I left him wait- " ing for the salvation of God."

July 13th, " I read prayers and preached at *New-* " *gate*, and administered the sacrament to our friends " and five of the felons. I was much affected and assisted " in prayer for them with comfort and confidence.— " July 14th, I received the sacrament from the Ordi- " nary, and spake strongly to the poor malefactors, " and to the sick *Negro* in the condemned hole: was " moved by his sorrow and earnest desire of Christ " Jesus. The next day, July 25th, I preached there " again, with an enlarged heart; and rejoiced with " my poor *Black*, who now believes that the Son of " God loves him, and gave himself for him."

July 17th, " I preached at *Newgate* on death, which " the malefactors must suffer, the day after to-morrow. " Mr. *Sparks* assisted in giving the sacrament, and " another Clergyman was present. *Newington* asked " me to go in the coach with him.—At one o'clock, I " was with the *Black* in his cell, when more of the " malefactors came to us. I found great help and " power in prayer for them. One of them rose all in a " sweat (probably with the agitation of his mind) " and

" and professed faith in Christ, I found myself over-
" whelmed with the love of Christ to sinners. The
" *Negro* was quite happy, and another criminal in an
" excellent temper. I talked with one more, concern-
" ing faith in Chirst: he was greatly moved. The
" Lord, I trust, will help his unbelief also."—The Clergymen now left them, and Mr. *Wesley*, with several others, joined in fervent prayer and thanksgiving at Mr. *Bray's*. At six in the evening, he returned to the prisoners, with Mr. *Bray*. They talked chiefly with *Hudson* and *Newington*. They prayed with them, and both seemed deeply affected. *Newington* declared, that he had some time before, felt inexpressible joy and love in prayer, but was much troubled at its being so soon withdrawn.

Mr. *Wesley* goes on. " July 18th, the Ordinary
" read prayers and preached; I administered the
" sacrament to the *Black* and eight more; having first
" instructed them in the nature of it.—One of them
" told me, in the cells, that whenever he offered to pray,
" or had a serious thought, something came and hindred
" him, and that it was almost continually with him.
" After we had prayed for him, he rose amazingly
" comforted; full of joy and love; so that we could
" not doubt, but he had received the atonement." In the evening, he and Mr. *Bray*, were locked in the cells, " We wrestled (says he) in mighty prayer: all
" the criminals were present, and cheerful. The
" soldier in particular, found his comfort and joy in-
" crease every moment. Another, from the time he
" communicated, has been in perfect peace. Joy
" was visible in all their faces.—We sang,

" Behold the Saviour of mankind,
Nail'd to the shameful tree;
How vast the love that him inclin'd,
To bleed and die for thee."

" It

"It was one of the most triumphant hours I have ever "known. Yet, on July 19th, I rose very heavy and "backward to visit them for the last time. At six in "the morning, I prayed and sung with them all "together. The Ordinary would read prayers, and he "preached most miserably." Mr. *Sparks* and Mr. *Broughton* were present; the latter of whom administered the sacrament, and then prayed; Mr. *Wesley* prayed after him. At half past nine o'clock, their irons were knocked off, and their hands tied, and they prepared for the solemn journey and the fatal hour. The Clergymen went in a coach, and about eleven the criminals arrived at *Tyburn*. Mr. *Wesley*, Mr. *Sparks*, and Mr. *Broughton* got upon the cart with them: the Ordinary endeavoured to follow; but the poor prisoners begged that he would not, and the mob kept him down. They were all cheerful; full of comfort, peace, and triumph; firmly persuaded that Christ had died for them, had taken away their sins, and waited to receive them into paradise.—None shewed any natural terror of death: no fear, or crying, or tear. "I never saw, "(says Mr. *Wesley*) such calm triumph, such incredible "indifference to dying. We sang several hymns; "particularly,

A guilty, weak and helpless worm,
Into thy hands I fall;
Be Thou my Life, my Righteousness,
My Jesus, and my All.

"I took leave of each in particular. Mr. *Broughton* "bid them not be surprised when the cart should draw "away. They cheerfully replied, they should not. "We left them, going to meet their Lord. They "were turned off exactly at twelve o'clock; not one "struggled for life. I spoke a few suitable words to

"the

" the crowd, and returned full of peace and confidence
" of our friends' happiness."

The whole of this awful scene, must have appeared very extraordinary. The newness and singularity of it, would add greatly to its effects, not only on the minds of the Clergymen concerned in it, but on the populace, at the place of execution. Some well-meaning persons have greatly objected to the publication of such conversions as these, even supposing them possible and real; apprehending that they may give encouragement to vice among the lower orders of the people. The possibility of such conversions, can hardly be disputed, by those who understand, and believe the New Testament: we must judge of their reality, by such evidence, as the circumstances of the persons will admit. The objection against their publication when they really happen, for fear they should encourage vice, appears to me without any solid foundation. It is pretty certain, the persons who commit crimes that bring them to the gallows, have no thoughts either of heaven or hell, which have any influence on their actions. They are so far from paying any regard to the publication of these conversions, that they mock and laugh at them. Conversion, is the turning of a sinner from his sins to the living God: it is a change; 1. In a man's *judgment* of himself, so that he condemns his former course of life, and the principles from which he acted even in his best works: 2. In his *will:* he now chooses God and the ways of God, in preference to vice, under any of its enticing forms: 3. In his *affections;* he hates the things he formerly loved, and loves the things which lead to God and heaven. " To say, that the
" publication of such conversions, which in every step
" of their progress, condemn sin, can encourage the
" practice of it, appears (says Dr. *Whitehead)* little
" less than a contradiction. Is it possible, that any
" person

"person, who has the least serious thought of heaven, "would voluntarily choose to go thither by the way "of *Tyburn* or *Newgate*? Can we for a moment "suppose, that a person who thinks of finally going to "heaven, will plunge himself deeper into sin in order "to get there? that he will bring himself so close to "the brink of hell as *Tyburn* or *Newgate*, (where "there is a bare possibility, but little probability, "that he will not fall into the pit of destruction) in "hopes of conversion and heaven? such a conduct "would be a proof of insanity. It seems to me, as "certain a principle as any from which we can reason, "that the conversion of notorious sinners from vice "to virtue, is a public condemnation of vice, and "must discourage it, in proportion as these conver-"sions are made known, and firmly believed to be "genuine and real."

July 20th, Mr. *Wesley* was at the morning prayers at *Islington*, and had some serious conversation with Mr. *Stonehouse*, the Vicar. The next day, Mr. *Robson* confessed that he believed there was such a faith as Mr. *Wesley* and his friends spake of, but thought it impossible for him to attain it: he thought also, that it must necessarily bring on a persecution, which seems to have had a very unfavourable influence on his mind, though convinced in his judgment of the truth. In the evening Mr. *Chapman*, who had embraced the doctrine of justification by faith, came from Mr. *Broughton*, and seemed quite estranged from his friends. He thought their present proceedings would raise a persecution, and he insisted that there was no necessity for exposing themselves to such difficulties and danger, in the present circumstances of things. This kind of *worldly* prudence in propagating the doctrines of the gospel, is sure to produce lukewarmness and a cowardly

cowardly mind, if it do not arise from them. It has occasioned greater evils to the church of Christ, than all the persecutions that ever happened. It is this principle of worldly prudence, that has induced some Ministers to adulterate the most important doctrines of grace, with the prevailing philosophy of the age in which they have lived, to make them pleasing and palatable to the more polite and learned part of their congregations. By this means the Preacher has gained reputation, but his ministry has lost its authority and power, to change the heart and reform the life: the natural powers of man have been raised to a sufficiency for every duty required of him, and the gospel has been sunk into a mere collection of moral precepts, enforced by the certain prospect of future rewards and punishments. In this way the true doctrine of faith, and of a divine supernatural influence, accompanying the means of grace, have been gradually lost sight of, and at length denied; and the gospel thus mutilated has never been found of sufficient efficacy to accomplish the purposes for which it was promulgated to the world. It is remarkable, that in every great revival of religion, these doctrines have been particularly insisted upon, and have generally occasioned some opposition, both from the wise and ignorant among mankind. And when the professors of religion of any denomination, wishing to avoid persecution and become more respectable in the eyes of men, have either concealed the truth, or debased it by philosophical explanations, the offence of the cross indeed ceased, but the glory of the gospel departed from them: they became lukewarm, and gradually dwindled away, unless held together by some temporal consideration, having a name to live but were dead.

We cannot, on the contrary, commend the rash intemperate zeal of some young converts in religion, who

who have often, both in ancient and modern times, invited persecution by their own imprudence; either by ill-timed reproofs, or an improper introduction of their religious sentiments in discourse. Nor can we approve of the rude vulgarity, which has sometimes been used both in conversation and in the pulpit, under a pretence of speaking the plain truths of the gospel. There is a *medium* between these extremes *medio tutissimus ibis*, the middle path is the safest, though perhaps the most difficult to keep on some trying occasions.

Had Mr. *Wesley* and his brother listened to the *Syren* song of ease and eputation, they would never have been the happy instruments of so much good as we have seen produced by their means. On this occasion Mr. *Wesley* said to Mr. *Chapman*, "I believe "every doctrine of God, must have these two marks, "1. It will meet with opposition from men and devils; "2. It will finally triumph and prevail. I expressed "my readiness to part with him, and all my friends "and relations for the truth's sake. I avowed my "liberty and happiness, since Whitsunday; made a "bridge for a flying enemy, and we parted tolerable "friends."

July 24th, He preached on justification by faith, at Mr. *Stonehouse's*, who could not yet conceive how God can justify the ungodly, upon repentance and faith in Christ, without any previous holiness. He seemed to think that a man must be sanctified before he can know that he is justifiied. It is probable Mr. *Stonehouse* did not consider, that, to justify, in the language of St. *Paul*, is to pardon a repenting, believing sinner, as an act of grace; not for the sake of any previous holiness in him, but in and by Jesus Christ, with whom he is then united by a living faith, and entitled to such

gospel

gospel blessings as may lead him on to true holiness of heart and life.—This day Mr. *Wesley* agreed with Mr. *Stonehouse* to take charge of his Parish, under him as Curate; after which, he read prayers at *Islington* almost every day, and had frequent opportunities of conversing with Mr. *Stonehouse*, and of explaining the nature of justification, and of justifying faith.

July 26th, Mr. *Wesley* was at *Blendon*. Here Mrs. *Delamotte* called upon him to rejoice with her in the experience of the divine goodness. She then confessed, that all her desire had been to affront, or make him angry; she had watched every word he spake; had persecuted the truth, and all who professed it, &c.—A fine instance of the evidence and power of gospel truth, to subdue a mind blinded by the most obstinate prejudice.

Mr. *Wesley* was now incessantly employed in his blessed Master's service; either in reading prayers and preaching in the Churches, or holding meetings in private houses for prayer and expounding the Scriptures; and the number of persons convinced of sin, and converted to God, by his ministry, was astonishing.—August 3, he observes, "I corrected Mr. *Whitefield's* "Journal for the press; my advice to suppress it, being "over-ruled." In the end of this month he went to *Oxford*, where he saw and conversed with Mr. *Gambold*, Mr. *Kinchin*, and several others of his old friends, who surprised him by their readiness to receive the doctrine of faith.

The number of persons who attended their evening meetings in *London*, were now much encreased. September the 10th, he tells us, that, after preaching at Sir *George Wheeler's* Chapel in the morning, and at St. *Botolph's* in the afternoon, he prayed and expounded at *Sims's* to above three hundred attentive hearers.

Saturday, Sept. 16th, in the evening, Mr. *John Wesley* returned from *Hernhuth*, when he and Mr. *Charles Wesley* took sweet counsel together, and compared their experience in the things of God. On the 22nd, in expounding the first chapter of the Epistle to the *Ephesians*, at *Bray's*, a dispute arose, concerning absolute predestination. This is the first time we find any mention of this mischievous dispute. Mr. *Wesley* says, " I entered my protest against that doctrine."

Mr. *Wesley*, by the daily exercise of preaching, expounding, exhorting, and praying with the people, had now acquired some degree of boldness in public speaking; the great and leading doctrines of the gospel were become familiar to his mind, and expression flowed natural and easy in conversing on them. He preached at *Islington*, October 15th, and added to his notes a good deal *extempore*. On Friday the 20th, seeing few people present, at St. *Antholin's*, he thought of preaching *extempore*. " I was afraid (says he,) yet ventured, " trusting in the promise, Lo! I am with you always. " I spoke on justification, from the third chapter of the " Epistle to the *Romans*, for three quarters of an hour, " without hesitation. Glory be to God who keepeth " his promise for ever."

This day, he and his brother Mr. *John Wesley* waited on Dr. *Gibson*,* the Bishop of *London*, to answer the complaints

* Dr. *Edmund Gibson*, Bishop of *London*, was born at *Westmorland* in 1669. He applied himself early and vigorously to learning, and displayed his knowledge in several writings, which recommended him to the patronage of Archbishop *Tennison*, who made him his domestic Chaplain. Being now a member of Convocation, he engaged in a controversy, in which he defended his Patron's rights, as President, in eleven Pamphlets. He afterwards enlarged them on a more comprehensive plan, containing a view of the legal duties and rights of the *English* Clergy,

complaints which he had heard alleged against them, respecting their preaching an absolute assurance of salvation. Some of the Bishop's words were, "If by "assurance you mean, an inward persuasion, whereby "a man is conscious in himself, after examining his life "by the law of God, and weighing his own sincerity, "that he is in a state of salvation, and acceptable to God, "I do not see how any good christian can be without "such an assurance." They answered, "We do con-"tend for this, but we have been charged with Anti-"nomianism, because we preach justification by faith "alone. Can any one preach otherwise, who agrees "with our Church and the Scriptures?" Indeed by preaching it strongly, and not sufficiently inculcating

Clergy, which was published under the title of *Codex Juris Ecclesiastici Anglicani*, in folio. Archbishop *Tennison* dying in 1715, and Dr. *Wake*, Bishop of *Lincoln*, being made Archbishop of *Canterbury*, Dr. *Gibson* succeeded him as Bishop of *Lincoln*; and in 1720, was promoted to the Bishoprick of *London*. He governed his Diocese with the most exact care, but was extremely jealous of the least privileges belonging to the Church. He approved of the toleration of Protestant Dissenters, but opposed all attempts to procure a repeal of the Corporation and Test Acts. His opposition to those licentious assemblies, called *Masquerades*, gave great umbrage at Court, and prevented further preferment. His pastoral letters are justly esteemed masterly productions. Beside the *Codex* above-mentioned, he published, 1. An edition of *Drummond's Poemo Middiana*, and *James* V. *of Scotland's Cantilena Rustica*, with notes. 2. The *Cronicon Saxonicum*, with a Latin translation, and notes. 3. *Reliquæ Spelmanniana*. 4. An edition of *Quintilian de Arte Oratoria*, with notes. 5. An English translationof *Camden's Britannia*, with additions, 2 vols. folio. 6. A number of small pieces collected together and printed in 3 vols. folio.—He died in September, 1748. He was a steady friend to the established Church, but a great enemy to persecution: a great Economist, but liberal and beneficent. Dr. *Crow*, who had once been his Chaplain, left him two thousand five hundred pounds, the whole of which the Bishop gave to Dr. *Crow's* own relations who were very poor. He corresponded with Dr. *Watts*, and expressed a friendly concern for the interests of religion, among Dissenters as well as in his own Church.

good works as following justification, and being the proper evidences of it, some have been made Antinomians in theory rather than practice; particularly in the time of King *Charles*. "But, (said the Bishop,) there "is a very heavy charge brought against us, Bishops, "in consequence of your having re-baptized an adult, "and alleged the Archbishop's authority for doing it." Mr. *John Wesley* answered, that he had expressly declared the contrary, and acquitted the Archbishop from having any hand in the matter; but added, "If a person dis-"satisfied with Lay-Baptism, should desire Episcopal, "I should think it my duty to administer it, after "having acquainted the Bishop, according to the "Canon." "Well (said the Bishop,) I am against it "myself, when any one has had Baptism among the "Dissenters." The Bishop here shews that he possessed a candid and liberal mind.—Mr. *Charles Wesley* adds, "My Brother enquired whether his reading in a "religious Society made it a Conventicle. His Lord-"ship warily referred us to the Laws: but on urging "the question, "Are religious Societies Conven-"ticles?" He answered, "No, I think not: however "you can read the Acts and Laws as well as I; I deter-"mine nothing." We hoped his Lordship would not, "henceforward, receive an accusation against a Pres-"byter, but at the mouth of two or three witnesses. "He said, "No, by no means; and you may have free "access to me at all times." We thanked him, and "took our leave."

Tuesday, November 14th, Mr. *Charles Wesley* had another conference with the Bishop of *London*, without his Brother: "I have used your Lordship's permis-"sion, (said he,) to wait upon you. A woman desires "me to baptize her, not being satisfied with her bap-"tism by a Dissenter. She says, sure and unsure, is

"not

"not the same." He immediately took fire, and interrupted me. "I wholly disapprove of it: it is irregu-"lar." My Lord, (said Mr. *Wesley*,) I did not expect your approbation; I only came in obedience, to give you notice of my intention. "It is irregular; I "never receive any such information, but from the "Minister." My Lord, your rubric does not so much as require the Minister to give you notice, but any discreet person, I have the Minister's leave. "Who gave "you authority to Baptize?" Your Lordship,* and I shall exercise it in any part of the known world. "Are "you a licensed Curate?" I have the leave of the proper Minister. "But do you not know, that no man "can exercise parochial duty in *London*, without my "leave? It is only *sub silentio*." But you know, many do take that permission for authority; and you yourself allow it. "It is one thing to connive, and an-"other to approve; I have power to inhibit you." Does your Lordship exert that power? Do you now inhibit me? "O why will you push matters to an ex-"treme? I do not inhibit you." Why then, my Lord, according to your own concession, you permit, or authorise me. "I have power to punish and to for-"bear." To punish: that seems to imply that I have done something worthy of punishment; I should be glad to know, that I may answer. Does your Lordship charge me with any crime? "No, no, I charge you "with no crime." Do you then dispense with my giving you notice of any Baptisms in future? "I nei-"ther dispense, nor not dispence." He censured *Lawrence* on Lay-Baptism; and blamed my brother's Sermon as inclining to *Antinomianism*. I charged Archbishop *Tillotson* with denying the faith; he allowed it, and owned they ran into one extreme to avoid another. He concluded the conference, with "Well "Sir,

* See above, page 99.

"Sir, you knew my judgment before, and you know it "now; good morrow to you."

November 22nd, Mr. *Wesley* set out in the coach, to visit his friends at *Oxford*. We may observe, that he was, in the first part of his Ministry, very much alone; having preached the Gospel fully and boldly in many of the Churches, in *Newgate*, and at *Islington*; while his Brother was in *Germany*, and Mr. *Whitefield* in *America*. He had met with little opposition, except from some private friends, and at *Islington*; where the polite part of his congregation, had sometimes shewn a want of regard to decency in their behaviour, and many had frequently gone out of the Church. He now clearly saw, that a faithful discharge of his duty, would expose him to many hardships and dangers: and though he generally had great confidence in God, yet he had also his seasons of dejection, when he was ready to sink under the pressure of his difficulties; which made him fully sensible of his weakness, and that he must be supported in his work by a power not his own. On the 25th, at *Oxford*, he experienced great depression of mind; "I felt, (says he) a pining desire to die, fore-"seeing the infinite dangers and troubles of life." But as he was daily engaged in the exercise of some part or other of his ministerial office, *the times of refreshing from the presence of the Lord*, frequently returned upon him; his strength was renewed, and he was again enabled to go on his way rejoicing.

Mr. *Whitefield* was at this time, at *Oxford*, and was earnest with Mr. *Wesley* to accept a College Living. This gives pretty clear evidence that no plan of Itinerant preaching was yet fixed on, nor indeed thought of: had any such plan been in agitation among them, it is very certain Mr. *Whitefield* would not have urged this

this advice on Mr. *Charles Wesley*, whom he loved as a brother, and whose labours he highly esteemed.

December the 11th, Mr. *Wesley* left *Oxford*, and coming to *Wickham* in the evening, took up his lodgings with a Mr. *Hollis*, to whom, we suppose he had been recommended. "He entertained me, (adds Mr. "*Wesley*,) with his *French* Prophets, who in his ac- "count, are equal, if not superior, to the Prophets of "the Old Testament. While we were undressing he "fell into violent agitations and gabbled like a *Turkey*- "Cock. I was frightened, and began exorcising him, ". with, Thou deaf and dumb devil, &c. He soon re- "covered from his fit of inspiration.—I prayed and "went to bed, not half liking my bed-fellow; nor did "I sleep very sound with Satan so near me." He escaped, however, without harm, and came safe to *London* the next day, where he heard a glorious account of the success of the Gospel at *Islington*, some of the fiercest opposers being converted.

January 5th, 1739, Mr. *Wesley* gives us another convincing proof, that no plan of becoming *Itinerants* was yet formed. He says, "My brother, Mr. *Seward*, "*Hall*, *Whitefield*, *Ingham*, *Kinchin*, and *Hutchins*, "all set upon me to settle at *Oxford*."—But he could not agree to their proposal, without being more fully satisfied that it was the order of Providence. This advice, however, and a similar instance above-mentioned, plainly shew, that their views at present extended no farther than to preach the Gospel in the Churches, wherever they had opportunity.

About this time some persons being greatly affected under the public prayers and preaching, fell into violent convulsive motions, accompanied with loud and dismal cries. This gave great offence to many and occasioned

occasioned disputes. Mr. *Charles Wesley* mentions this circumstance in his Journal on the 10th of January. "At the society, (says he) We had some discourse "about agitations: no sign of grace in my humble "opinion."

February 21st, Mr. *Wesley* and his brother, thought it prudent to wait on Dr. *Potter*, then Archbishop of *Canterbury*, to prevent any ill impression which the various false reports of their proceedings might produce on his mind. "He shewed us, (says Mr. "*Wesley*,) great affection: spoke mildly of Mr. "*Whitefield*; cautioned us to give no more um-"brage than was necessary for our own defence: "to forbear exceptionable phrases; to keep to the "doctrines of the Church.—We told him, we expected "persecution would abide by the Church till her Ar-"ticles and Homilies were repealed.—He assured us, "he knew of no design in the Governors of the Church, "to innovate; and neither should there be any inno-"vation while he lived. He avowed justification by "faith alone; and signified his gladness to see us, as "often as we pleased.

"From him we went to the Bishop of *London*: "who denied that he had condemned, or even heard "much concerning us. He said Mr. *Whitefield's* Jour-"nal was tainted with enthusiasm, though he himself "was a pious well-meaning youth. He warned us "against antinomianism, and dismissed us kindly."

March 28th, "We dissuaded my brother from going "to *Bristol*; from an unaccountable fear that it would "prove fatal to him. He offered himself willingly, "to whatever the Lord should appoint. *The next day he

* This exactly accords with Mr. *John Wesley's* printed Journal. See his Works, vol. 27. page 64.

" he set out, recommended by us to the grace of God. " He left a blessing behind him. I desired to die with " him."

Soon after this, a Mr. *Shaw*, began to give some disturbance to their little Society, by insisting, that there is no Priesthood; that is, that there is no order of men in the Christian Ministry, who, properly speaking, exercise the functions of a Priest: that he himself had as good a right to baptize and administer the Sacrament, as any other man. It appears by his claiming a right to baptize, &c. that he was a Lay-man; and it must be acknowledged by all parties, that Christian Ministers, considered as an order in the Church, distinguished by their office from other believers, are no where in the New Testament called Priests. " I tried " in vain, (says Mr. *Wesley*,) to check Mr. *Shaw* in " his wild rambling talk against a Christian Priesthood. " At last I told him, I would oppose him to the ut- " most, and either he or I, must quit the Society. In ex- " pounding, I warned them strongly against Schism; into " which Mr. *Shaw's* notions must necessarily lead them. " The Society were all for my brother's immediate " return.—April 19th, I found Mr. *Stonehouse* exact- " ly right, (that is, in his notions on the Priesthood,) " warned Mrs. *Vaughan* and *Brookmans*, against *Shaw's* " pestilent errors. I spoke strongly at the *Savoy* Soci- " ety, in behalf of the Church of *England*."

April 24th, Mr. *Whitefield* preached at *Fetter Lane*; being returned from *Bristol*, where he first preached in the open air, and in some sense opened the way to an Itinerant Ministry, which was sure to follow this step; but of which none of them hitherto, seem to have entertained the least conception. It seems that *Howel Harris* came to *London* with him; " A man (says Mr. *Wesley*,) " after my own heart.—Mr. *Whitefield* related the dis- " mal

" mal effects of *Shaw's* doctrine at *Oxford*. Both he " and *Howel Harris* insisted on *Shaw's* expulsion from " the Society. April 26th, Mr. *Whitefield* preached in " *Islington* Church-Yard: the numerous audience " could not have been more affected within the walls. " —Saturday the 28th, he preached out again. After " him, Mr. *Bowers* got up to speak. I conjured him " not: but he beat me down, and followed his impulse. " I carried many away with me." This last circumstance is the more worthy of notice, as it is, so far as we can find, the first instance of a Lay-man attempting to preach among the Methodists. And it is probable, that about this time, several other Lay-men began to expound or preach; for on the 16th of May, a dispute arose at the Society in *Fetter-Lane*, about Lay-preaching; which certainly implies that some Lay-men had begun to preach, and that the practice was likely to become more general.

May 25th, Mr. *Clagget* having invited Mr. *Wesley* to *Broadoaks*, he went thither, and preached to four or five hundred attentive hearers. May 29th, " A farmer, " (says he,) invited me to preach in his field. I did so, " to about five hundred; on *Repent for the kingdom of* " *heaven is at hand*. On the 31st, a Quaker sent me " a pressing invitation to preach at *Thackstead*. I scru- " pled preaching in another's Parish, till I had been re- " fused the Church.—Many Quakers, and near seven " hundred others attended, while I declared in the " highways, the Scripture hath concluded all under " sin."

June the 6th, Two or three, who had embraced the opinions of *Shaw*, declared themselves no longer members of the Church of *England*. " Now, (says Mr. " *Wesley*,) am I clear of them: by renouncing the

" Church

"Church, they have discharged me."—About this time the *French* Prophets raised some disturbance in the Society, and gained several proselytes, who warmly defended them. June 12th, two of them were present at a meeting, and occasioned much disputing. At length Mr. *Wesley* asked, "Who is on God's side? Who for "the old Prophets, rather than the new? Let them fol- "low me. They followed me into the preaching "room. I expounded the Lesson; several gave an "account of their conversion; dear brother *Bowers* "confessed his errors; and we rejoiced and triumphed "in the name of the Lord our God."

June the 19th, Mr. *Wesley* was at *Lambeth*, with the Archbishop, who treated him with much severity. His Grace declared he would not dispute; nor would he, AS YET, proceed to excommunication.—It does not appear that the Archbishop condemned the doctrines Mr. *Wesley* preached, but the manner of preaching them: it was irregular, and this was judged a cause sufficient for condemning him. "Regularity (observes Dr. *Whitehead*,) is undoubtedly necessary, in the government both of Church and State. But when a system of Rules and Orders purely human, is so established for the government of the Church, as to be made perpetual, whatever changes may take place in the state of the people; it must, in many cases, become injurious rather than useful. And when conformity to such an establishment, is considered as comprehending almost all virtue, and made the only road to favour and preferment in the Church; and a deviation from it, is marked with disgrace; it becomes an idol, at whose altar many will be tempted to sacrifice their judgment, their conscience, and their usefulness. Civil government knows nothing of this *perpetual sameness* of its regulations and laws, in all circumstances

stances of the people. And why should the Church, in regulations which are purely human, and prudential? The end of regularity, or conformity to a certain established order in the government of the Church, is, the propagation of christian knowledge, and the increase of true religion; but if a Minister be so circumstanced, that, regularity would obstruct, rather than promote his usefulness in these respects, irregularity becomes his duty, and ought not to be condemned by others, when no essential principle of religion is violated, nor any serious inconvenience follows from it. In this case, the end to be attained, is infinitely more important than any prudential rules to direct the means of attaining it: which should always admit of such alterations as circumstances require, to promote the end intended."

Mr. *Wesley* bore the Archbishop's reproof with great firmness, while in his presence; but after leaving him, he fell into great heaviness, and for several days suffered a severe inward conflict. He perceived that it arose from the fear of man. Mr. *Whitefield* urged him to preach in the fields the next Sunday: by this step he would break down the bridge, render his retreat difficult or impossible, and be forced to fight his way forward in the work of the Ministry. This advice he followed. June 24th, "I prayed, (says he,) and went "forth, in the *Name of Jesus Christ*. I found near a "thousand helpless sinners, waiting for the word in "*Moorfields*. I invited them in my Master's words, as "well as name; *Come unto me, all ye that labour and* "*are heavy laden, and I will give you rest*. The "Lord was with me, even me, the meanest of his mes-"sengers, according to his promise. At St. *Paul's*, "the Psalms, Lessons, &c. for the day, put new life "into me: and so did the sacrament. My load was "gone,

"gone, and all my doubts and scruples. God shone "on my path, and I knew this was his will concern- "ing me.—I walked to *Kennington-Common*, and "cried to multitudes upon multitudes, *Repent ye and* "*believe the Gospel.* The Lord was my strength, and "my mouth, and my wisdom. O that all would there- "fore praise the Lord for his goodness."

June 29th, He was at *Wickham*, in his way to *Oxford.* "Here, (says he,) I heard of much disturbance occa- "sioned by *Bowers'* preaching in the streets." Thus early, it appears that Lay-preaching had commenced, even beyond the Societies in *London*, though not with the consent of any of the Clergymen.—The next day he reached *Oxford* and waited on the Dean, who spoke with unusual severity against Field-preaching, and Mr. *Whitefield* who was called the author or founder of Field-preaching; it is perhaps on this account, that he has so often been supposed to be the founder of Methodism. —July 1st, he preached a sermon on Justification, before the University, with great boldness. All were very attentive: one could not help weeping. July 2nd, Mr. *Gambold* came to him, who had been with the Vice-Chancellor, and well received. "I waited, (says Mr. "*Wesley*,) on the Vice-Chancellor, at his own desire. "I gave him a full account of the Methodists, which he "approved, but objected to the irregularity of doing "good in other men's Parishes. He charged Mr. *White-* "*field* with breach of promise, appealed to the Dean, "and appointed a second meeting there. All were "against my sermon, as liable to be misunderstood. "July 3d, Mr. *Bowers* had been laid hold of, for "preaching in *Oxford.* To-day the Beadle brought "him to me. I talked to him closely; he had nothing "to reply, but promised to do so no more, and there- "by obtained his liberty.—At night I had another "conference

"conference with the Dean, who cited Mr. *Whitefield* "to Judgment.* I said, Mr. Dean, he shall be ready "to answer the citation. He used the utmost address "to bring me off from preaching abroad, from ex-"pounding in houses, and from singing Psalms. He "denied justification by faith, and all vital religion."

July 4th, Mr. *Wesley* returned to *London*. On the 8th, he preached to near ten thousand hearers, by computation, in *Moorfields*, and the same day at *Kennington-Common*. His labours now daily encreased upon him; and his success in bringing great numbers from darkness to light, and in rousing the minds of vast multitudes to a serious enquiry after religion, was beyond any thing we can at present, easily conceive. In such circumstances as these, it is almost impossible for a Minister, to keep his mind quite free from all thoughts of self-applause. He will be led, at first almost insensibly, to think more highly of himself than he ought, to attribute some part of his success to his own superior excellencies, and to think too meanly of others. If his judgment be rightly informed, and his conscience tender, he is shocked when he discovers these workings of his mind, and endeavours to suppress them: but he soon finds that the thoughts and propensities of his heart, are not under the controul of his judgment; they present themselves on every occasion against his will, and are not a little strengthened by the commendations and praises of those who have been benefited by him. The natural temper of the mind, is sometimes so far awakened on these occasions, as to produce a severe inward conflict, bring on great distress, and make a man ashamed of himself in the presence of God. Mr. *Wesley* felt the full force of the temptations which arose from the success of his ministry. July 22nd, he

* Supposed for some breach of order.

he says, " Never, till now, did I know the strength of " temptation, and energy of sin. Who, that *consults* " *only the quiet of his own mind*, would covet great " success? I live in a continual storm; my soul is " always in my hand; the enemy thrusts sore at me " that I may fall, and a worse enemy than the devil " is, my own heart. *Miror quemquam prædicatorem* " *salvari.* I wonder any preacher of the gospel is " saved.—August 7th, I preached repentance and faith " at *Plaistow*, and at night expounded on *Lazarus* " dead and raised, in a private house. The next day, " called on *Thomas Keen*, a mild and candid *Quaker.* " —Preached at *Marybone.*—Too well pleased with " my success, which brought upon me strong tempta- " tions. August 10th, I gave Mr. *Whitefield* some " account both of my labours and conflicts."

" Dear George,

" I forgot to mention the most material occurrence " at *Plaistow;* namely, that a Clergyman was there " convinced of sin. He stood under me, and appeared " throughout my discourse, under the greatest pertur- " bation of mind. In our return we were much de- " lighted with an old spiritual Quaker, who is clear in " justification.—Friend *Keen* seems to have experience, " and is right in the foundation.—I cannot preach out " on the week days, for the expence of coach-hire: " nor can I accept of dear Mr. *Steward's* offer, to " which I should be less backward, would he follow " my advice; but while he is so lavish of his Lord's " goods, I cannot consent that his ruin should in any " degree *seem* to be under my hand.—I am continually " tempted to leave off preaching, and hide myself like " *J. Hutchins.* I should then be free from temptation, " and have leisure to attend to my own improvement.

" God

"God continues to work by me, but not in me, that I "perceive.—Do not reckon upon me, my brother, "in the work God is doing; for I cannot expect that "he should long employ one who is ever longing "and murmuring to be discharged."

"To-day, (says Mr. *Wesley*) I took *J. Bray* to "Mr. *Law*, who resolved all his experience into fits, "or natural affections or fit; and desired him to take "no notice of his comforts, which he had better be "without, than have. He blamed Mr. *Whitefield's* "Journal, and way of proceeding; said, he had great "hopes that the Methodists would have been dispersed "by little and little, into Livings, and have leavened "the whole lump. I told him my experience: then, "(said he) I am far below you, (if you are right) not "worthy to wipe your shoes. He agreed to our notion "of faith, but would have it, that all men held it. "He was fully against the *Lay-men's* expounding, as "the very worst thing both for themselves and others. "I told him, he was my school-master to bring me to "*Christ;* but the reason why I did not come sooner "to *Christ*, was, I sought to be sanctified before I was "justified. I disclaimed all expectation of becoming "some GREAT ONE.—Among other things he said, "were I so talked of, as Mr. *Whitefield* is, I should "run away, and hide myself entirely. I answered, "you might, but God would bring you back, like "*Jonah*. He told me, joy in the Holy Ghost was "the most dangerous thing God could give. I "replied, but cannot God guard his own gifts? He "often disclaimed advising us, seeing we had the "Spirit of God: but mended on our hands, and at "last came almost quite over to us."

It is really wonderful that Mr. *Law* should talk in this manner! He who wrote The Spirit of Prayer, the Spirit

Spirit of love, and an Address to the Clergy, besides many other pieces, in which he shews, with great force of reasoning, that a person can have no true religion, without a supernatural influence of the Spirit of God upon his mind; in which he certainly lays a foundation for christian experience.

August 12th, He observes, "I received great power "to explain the good *Samaritan:* communicated at "St. *Paul's*, as I do every Sunday: convinced mul-"titudes at *Kennington-Common*, from, "Such were "some of you, but ye are washed, &c." And before "the day was past, felt my own sinfulness so great, "that I wished I had never been born."

August 13th, Mr. *Wesley* wrote to Mr. *Seward* as follows: "I preached yesterday to more than ten "thousand hearers. I am so buffeted both before and "after, that were I not forcibly detained, I should "fly from every human face. If God does make a "way for me to escape, I shall not easily be brought "back again. I cannot love advertising; it looks like "sounding a trumpet.—I hope our brother *Hutchins* "will come forth at last, and throw away my mantle "of reserve, which he seems to have taken up."

Mr. *Whitefield* was now on the point of returning to *America*, and on the 15th of August Mr. *Wesley* wrote to him: "Let not *Cossart's* opinion of your "Letter to the Bishop, weaken your hands. *Abun-"dans cautio nocet:** it is the *Moravian* infirmity.

 "To-morrow

* *Too much caution is hurtful.* Some persons perhaps may think, that neither Mr. *Whitefield* nor any of them stood in need of this admonition: of this however, we are not very proper judges at this distance of time. It is evident that on many occasions they did use much caution. Mr. *Wesley* speaks as though he had some thoughts of going again to *America*, and he mentions such intentions in several places; but they never came to any thing fixed and determined.

"To-morrow I set out for *Bristol*. I pray you may "all have a good voyage, and that many poor souls "may be added to the Church by your ministry, be-"fore we meet again. Meet again I am confident we "shall, perhaps both here and in *America*. The will "of the Lord be done, with us and by us, in time and "in eternity!"

CHAPTER VI.

SECTION V.

Containing some account of Mr. Charles Wesley's labours as an Itinerant Preacher.

AUGUST 16th, Mr. *Wesley* entered on the *Itinerant* plan. He rode to *Wickham*, and being denied the Church, would have preached in a private house; but Mr. *Bowers* having been preaching there in the streets, had raised great opposition, and effectually shut the door against him. The next day he went to *Oxford*, and the day following reached *Evesham*. After being here two or three days, he wrote to his brother as follows:

"Dear Brother,

"We left the brethren at *Oxford* much edified; and "two Gowns-Men thoroughly awakened. On Saturday "afternoon God brought us hither. Mr. *Seward* being "from home, there was no admission for us, his wife

"being

" being an opposer, and having refused to see Mr. " *Whitefield* before me. At seven in the evening Mr. " *Seward* found us at the Inn, and took us home. At " eight I expounded in the School-Room, which holds " about two hundred persons.—On Sunday morning I " preached from *George Whitefield's* pulpit, the *wall*, " on, " Repent ye and believe the Gospel." The " notice being short, we had only a few hundreds, but " such as those described in the morning lesson, " These were more noble than those of *Thessalonica*, " in that they received the word with all readiness of " mind." In the evening I shewed, to near two thou- " sand hearers, their Saviour in the good *Samaritan*. " —Once more God strengthened me, at nine, to " open the new Covenant, at the School-House, which " was crowded with deeply attentive sinners."

He goes on, " August 20th, I spoke from Acts ii. " 37, to two or three hundred market people, and " soldiers, all as orderly and decent as could be desired. " —I now heard that the Mayor had come down on " Sunday, to take a view of us. Soon after, an Officer " struck a countryman in the face, without any pro- " vocation. A serious woman besought the poor man, " not to resist evil, as the other only wanted to make a " riot. He took patiently several repeated blows, tell- " ing the Officer, he might beat him as long as he " pleased.

" To-day Mr. *Seward's* cousin told us of a young " lady, who was here on a visit, and had been deeply " affected on Sunday night under the word, seeing " and feeling her need of a physician, and earnestly " desired me to pray for her.—After dinner I spoke " with her. She burst into tears, and told us, she had " come hither thoughtless, dead in pleasures and sin, " and fully resolved against ever being a Methodist.

"That she was first alarmed about her own state, by "seeing us so happy and full of love: had gone to "the Society, but was not thoroughly awakened to a "knowledge of herself, till the word came home to "her soul. That all the following night she had been "in an agony of distress; could not pray, could not "bear our singing, nor have any rest in her spirit. "We betook ourselves to prayer for her; she received "forgiveness, and triumphed in the Lord her God."

August 23d, "By ten last night we reached *Glouces-* "*ter*, through many dangers and difficulties. In "mounting my horse I fell over him, and sprained "my hand: riding in the dark, I bruised my foot: "we lost our way as often as we could: there were "only two horses between three of us: when we had "got to *Gloucester*, we were turned back from a "friend's house, on account of his wife's sickness: and "my voice and strength were quite gone. To-day "they are in some measure restored. At night I with "difficulty got into the crowded Society, where I "preached the Law and the Gospel, which they re- "ceived with all readiness. Three Clergymen were "present. Some without, attempted to make a dis- "turbance, but in vain."

August 25th. "Before I went into the streets and "high-ways, I sent, according to my custom, to "borrow the use of the Church. The Minister, be- "ing one of the better disposed, sent back a civil "message; that he would be glad to drink a glass of "wine with me, but durst not lend me his pulpit for "fifty guineas. Mr. *Whitefield** however, durst lend "me his field, which did just as well. For near an "hour and half, God gave me voice and strength to "exhort

* A brother of the Rev. *George Whitefield*.

"exhort about two thousand sinners, to repent and "believe the Gospel.—Being invited to *Painswick*, I "waited upon the Lord, and renewed my strength. "We found near a thousand persons gathered in the "street. I discoursed from, "God was in Christ, re-"conciling the world unto himself." I besought them "earnestly to be reconciled, and the *Rebels* seemed "inclined to lay down their arms. A young Presby-"terian Teacher cleaved to us."

On returning to *Gloucester*, Mr. *Wesley* received an invitation from *F. Drummond*; he dined with her, and several of the *Friends*; particularly he mentions "*Josiah Martin*, a spiritual man, (says he) as far as "I can discern. My heart was enlarged, and knit to "them in love."—Going in the evening, to preach in the field, Mrs. *Kirkman*, an old and intimate acquaintance, whose son had been with him and his brother at *Oxford*, put herself in his way; and addressed him, with, "What, Mr. *Wesley*, is it you I see! is it "possible that you, who can preach at *Christ-Church*, "St. *Mary's*, &c. should come hither after a mob!" He gave her a short answer, and went to his mob; or to put it in the phrase of the Pharisees, to this people, which is accursed. Thousands heard him gladly, while he explained, the blessings and privileges of the Gospel, and exhorted all to come to Christ as lost sinners that they might enjoy them. We cannot but observe here, that the more ignorant and wicked the common people were at this time, the greater was the charity and kindness of those, who endeavoured to instruct them in their duty to God and man, and by this means reform their manners. The reader will easily perceive, that it required no small degree of resolution, to expose himself to the ignorant rudeness of the lowest of the people, to the contemptuous sneers of those of respectability, and

and influence, and to the severe censures of his particular friends. Yet this, both he, his brother, and Mr. *Whitefield* did, in adopting the plan of Itinerant preaching. It is almost impossible to imagine, that, in their circumstances, they could act from any other motive, than a pure desire of doing good. Travelling from place to place, and every where preaching in the open air, was a plan of proceeding well adapted to diffuse knowledge among the common people, and to awaken a concern for religion. But it was extraordinary and new; and the novelty of it would naturally engage the attention of the public so much, that few persons would, at first, form a true judgment of its importance, and the difficulties and hardships attending it. Had these two points been considered and rightly understood, neither Mr. *Charles Wesley*, nor his brother, nor Mr. *Whitefield*, would have been blamed for adopting the plan of Itinerancy, and preaching in the open air; on the contrary they would have been commended by every person of a liberal mind. At present, we shall only hint at one or two particulars, to shew the importance of their proceedings, and the hardships they had to encounter. "The labouring poor are the most numerous class of people in every country. They are not less necessary to the happiness and prosperity of a nation, than the higher orders of society. At the period of which we are now speaking, their education was almost wholly neglected; and as they advanced in years, they had fewer opportunities of instruction and less capacity for it, than those who had received a better education, and had more leisure. The public discourses of the *regular* Clergy, had little or no influence upon this class of people; as many of them never went to Church, and most of those who did, neither understood, nor felt themselves interested,

in

in what the preachers delivered from the pulpit. Darkness covered the earth, and gross darkness this people. Nor was there any prospect of doing them good, except by some extraordinary method of proceeding, as their ignorance and vicious habits, placed them beyond the reach of any salutary influence from the ordinary means of improvement appointed by Government. But it certainly is a matter of national importance, that so large a body of people as the labouring poor, should be instructed in the principles of religion, and have the way to happiness, both here and hereafter, pointed out to them, in such a manner as to engage their attention, and inform their understandings. A true knowledge of religion enlarges and strengthens the faculties of their minds, and prepares them for a due performance of every duty, religious and civil. It opens to their view sources of happiness unknown to them before; it teaches them to form a true estimate of their privileges and blessings temporal and spiritual; to view affliction, not as peculiar to their situation, but as infinitely diversified, and distributed for wise purposes, through all the orders of society; thus it leads them on to contentment and happiness in their humble situations, and disposes them to industry and peace, by which they largely contribute to the prosperity and happiness of the nation." Viewing the effects of *Itinerant* preaching in this point of light, we see its importance, and must acknowledge that the authors of it deserve great praise; especially as they introduced it by their own example, under many difficulties and hardships. Their prospects in life, from their learning, their abilities, and their rank in society, were all sacrificed to the plan of Itinerancy. In all human appearance, they had every thing to lose by it; reputation, health, and the esteem of their friends; and nothing

nothing in this world to gain, but great bodily fatigue, ill usage from the mob, and general contempt. As only three persons united together at first in the plan of Itinerancy, they could not expect to form any extensive or very permanent establishment It was impossible to conceive that the seed they were now sowing, would produce so plentiful a crop of Lay-Preachers as we have seen spring up from it, without whom the work must have been very limited indeed. But it is very evident that these three servants of God, did not look forward to any very distant consequences of their present proceedings; they contented themselves with performing a present duty, and doing as much good as possible in the way which opened before them, committing themselves and their work to God, who has taken good care of them.

Mr. *Wesley* pursued his plan, and on the 26th of August was at *Painswick*. The minister was so obliging as to lend him his pulpit. But the church would not hold the people; it was supposed there were two thousand perons in the church-yard. Mr. *Wesley* stood at a window, which was taken down, and preached to the congregation within the walls, and without. They listened with eager attention, while he explained, "*God so loved the world that he gave his* "*only begotten Son*," &c.

"In the afternoon, (says he) I preached again to a "*Kennington* congregation. It was the most beautiful "sight I ever beheld. The people filled the gradually "rising area, which was shut up on three sides by a "vast hill. On the top and bottom of this hill, was a "great row of trees. In this amphitheatre the people stood deeply attentive, while I called upon them "in Christ's words, "*Come unto me all ye that labour* "*and are heavy laden, and I will give you rest.*"

"The

"The tears of many testified, that they were ready to enter into that rest. It was with difficulty we made our way through this most loving people, and returned amidst their prayers and blessings to *Ebly*, where I expounded the second lesson for two hours."

A good old Baptist had invited Mr. *Wesley* to preach at *Stanley*, in his way to *Bristol*. Accordingly, on the 27th, he rode thither through the rain, and preached to about a thousand attentive hearers; they were so much affected by the sermon, that he appointed them to meet him again in the evening. We mention with pleasure, these instances of persons among the *Friends*, the *Presbyterians*, and the *Baptists*, who shewed a friendly disposition to Mr. *Wesley*, and countenanced his proceedings. Their conduct discovers a stronger attachment to the essential doctrines of the gospel, than to the peculiarities of opinion and modes of worship, in which they differed from him and from each one another; and marks a liberality of sentiment, which reflects honour on the different denominations of christians to which they belonged.

He returned to Mr. *Ellis's* at *Ebly*. This was a most agreeable family; every one having received the faith, except one young man who still remained an abandoned sinner. His mother mourned and lamented over him, with parental affection and religious concern. Mr. *Oakley*, who travelled with Mr. *Wesley*, now informed him that he had been able to fasten some degree of conviction of sin on the young man's mind. His convictions and seriousness were increased by Mr. *Wesley's* sermon. By persevering prayer he was brought to the knowledge of God, and received peace and joy in believing. Mr. *Wesley* adds, "*Sing ye heavens, for the Lord hath done it; shout ye lower parts of the earth!*

"In

"—In the morning I had told his mother the story of "St. *Austin's* conversion: now I carried her the joy-"ful news, "*This thy son was dead and is alive* "*again; he was lost and is found.*"

He arrived in *Bristol*, August 28th; and his Brother having set out for *London*, on the 31st he entered on his ministry at Weaver's-hall. "I began, (says he) "by expounding *Isaiah* with great freedom. They "were melted into tears all around; and again when "the Bands met to keep the church-fast. We were all "of one heart and of one mind. I forgot the contra-"diction wherewith they grieved my soul in *London*, "and could not forbear saying, "*It is good for me* "*to be here.*"

The places where Mr. *Wesley* had now to preach, in *Bristol*, *Kingswood*, and the neighbourhood, were numerous; and he seldom passed a day without preaching or expounding, two or three times. The congregations were large, and his word was with power; so that many testified daily, that the Gospel is the power of God to salvation, to all who believe. September the 4th, he preached in *Kingswood* to some thousands, Colliers chiefly, and held out the promises from *Isaiah* xxxv; "The wilderness and the solitary place shall be "glad for them; and the desert shall rejoice and "blossom as the rose." He adds, "I triumphed in "the mercy of God to these poor outcasts, (for he "hath called them a people who were not a people) "and in the accomplishment of that Scripture, "*Then* "*the eyes of the blind shall be opened, and the ears* "*of the deaf shall be unstopped; then shall the lame* "*man leap as an hart, and the tongue of the dumb* "*sing; for in the wilderness shall waters break out,* "*and streams in the desert.*" How gladly do the poor "receive

"receive the gospel! We hardly knew how to "part."

September 5th, "I was much discouraged by a "discovery of the disorderly walking of some, who "have given the adversary occasion to blaspheme. I "am a poor creature upon such occasions, being "soon cast down. Yet I went and talked to them, "and God filled me with such love to their souls as I "have not known before. They could not stand be-"fore it. I joined with *Oakley* and *Cennick* in prayer "for them. *M.* trembled exceedingly; the others "gave us great cause to hope for their recovery."

"September 6th, at Weaver's-hall, I expounded "the third chapter of *Isaiah*, where the Prophet alike "condemns, notorious profligates, and worldly minded "men, and *well-dressed* ladies."—By *well-dressed* ladies, Mr. *Wesley* certainly meant much more than the phrase imports. He doubtless had in view, a fanciful, useless, expensive conformity to the changeable modes of dress; which is unbecoming, if not criminal, in a person professing godliness. The Prophet is there speaking of ladies of the first rank in the kingdom; he mentions paint, a variety of useless ornaments, and a mode of dress hardly consistent with modesty.* What added to their guilt was, that, while they were adorning themselves in every fanciful and wanton method they could invent, the poor of the land were oppressed beyond measure; and God denounces heavy judgments against them for their oppression and wantonness. It has often been said, by persons too fond of dress, that religion does not consist in the peculiar shape or cut of our clothes. This undoubtedly is true. But when the mode of dress is voluntary, and regulated purely

* See Bishop *Louth*, on the third chapter of *Isaiah*.

purely by choice, it is a picture, which gives a visible representation of the temper and disposition of mind. The choice of our dress, like the choice of our amusements or companions, discovers what kind of objects are most pleasing and gratifying to us. The case is very different where the mode of dress is characteristic of a profession, or where a woman is under the controul of her husband.

September 11th. He rode with two friends to *Bradford*, near *Bath*, and preached to about a thousand persons who seemed deeply affected.—On the 15th he says, "Having been provoked to speak unadvisedly "with my lips, I preached on the Bowling-green in "great weakness, on, "*Lazarus come forth!*" I was "surprised that any good should be done. But God "quickens others by those who are dead themselves. "A man came to me and declared he had now received "the spirit of life; and so did a woman at the same "time, which she openly declared at Weaver's-hall. "We had great power among us while I displayed the "believer's privileges from the eighth chapter of "the Epistle to the *Romans*. On the 16th, I met be-"tween thirty and forty Colliers, with their wives, at "Mr. *Willis's*, and administered the sacrament to "them; but found no comfort myself, in that or any "other ordinance. I always find strength for the "work of the Ministry; but when my work is over, "my bodily and spiritual strength both leave me. I "can pray for others, not for myself. God, by me, "strengthens the weak hands, and confirms the feeble "knees; yet am I as a man in whom is no strength. "I am weary and faint in my mind, continually long-"ing to be discharged."——Soon after, however, he found power to pray for himself, and confessed it was good for him to be in desertion. He was greatly strengthened

strengthened and comforted by opening his Bible on *Isaiah* liv. 7, 8. "*For a small moment have I forsaken* "*thee; but with great mercies will I gather thee. In* "*a little wrath I hid my face from thee for a moment;* "*but with everlasting kindness will I have mercy on* "*thee, saith the* LORD *thy Redeemer.*"

Many persons now came to him for advice daily, who had been, either awakened or justified under his ministry. This greatly increased his labour, but it strengthened his hands for the work in which he was engaged. September 25th. He preached again at *Bradford*, to about two thousand hearers. "I described, "(says he) their state by nature and grace. I did "not spare those who were whole, and had no need "of a physician. They bore it surprisingly. I re-"ceived invitations to several neighbouring towns. "May I never run before God's call, nor stay one "moment after it.—We baited at a good Dissenter's "near *Bath*, who seems to have the root of the mat-"ter in him."—The next day, two persons came to him, who had been clearly convinced of sin, and received peace and joy in believing; but they had never been baptized. On this occasion Mr. *Wesley* observes, "I now require no further proof, that one "may be an inward Christian without baptism. They "are both desirous of it; and who can forbid "water?

"*Sarah Pearce* declares, that she first received "comfort on hearing me explain the fifth chapter of "the *Romans*. She had the witness of her own spirit, "or conscience, that all the marks I mentioned were "upon her; and the spirit of God, with his testi-"mony, put it beyond the possibility of a doubt. "Some of her words were; "I was extremely bigot-"ted against my brethren the Dissenters, but am now

"enlarged

"enlarged towards them and all mankind, in an in-
"expressible manner. I do not depend upon a start
"of comfort; but find it increase ever since it began.
"I perceive a greater change in myself; and expect
"a greater. I feel a divine attraction in my soul to
"heavenly things. I was once so afraid of death that
"I durst not sleep, but now I do not fear it at all. I
"desire nothing on earth; I fear nothing, but sin.
"God suffers me to be strongly tempted; but I
"know, where he gives faith he will try it.— See
"here the true assurance of faith! How consistent!
"An humble, not doubting faith; a filial, not servile
"fear of offending. I desire not *such* an assurance
"as blots out these Scriptures, "*Be not high-minded,*
"*but fear: work out your salvation with fear and*
"*trembling*," &c. God keep me in constant fear, lest
"that by any means, when I have preached to others,
"I myself should be a cast-away."

"I spoke plainly to the women Bands, of their un-
"advisedness, their want of love, and bearing one
"another's burdens. We found an immediate effect.
"Some were convinced they had thought too highly of
"themselves; and that their first love, like their first
"joy, was only a foretaste of that temper which con-
"tinually rules in a new heart."

Though there had been no riots, nor any open persecution of the Methodists in *Bristol*; yet many individuals, who became serious and changed the whole course of their lives, suffered considerably. This was partly occasioned by the inflammatory discourses of some of the Clergy, who represented them as Papists, Jesuits, friends of the Pretender, &c. On this subject, Mr. *Wesley* makes the following observations. "Christianity flourishes under the cross. None who
"follow Christ are without that badge of disciple-
"ship.

"ship. Wives and children are beaten and turned out "of doors; and the persecutors are the complainers. "It is always the Lamb that troubles the waters. "Every Sunday, damnation is denounced against all "who hear us: for we are Papists, Jesuits, Seducers, "and bringers-in of the Pretender. The Clergy mur-"mur aloud at the number of communicants, and "threaten to repel them. Yet will not the world bear "that we should talk of persecution: no, for the "world now is *christian!* and the offence of the cross "has ceased. Alas! what would they do further? "Some lose their bread; some their habitations: One "suffers stripes, another confinement; yet we must "not call this persecution. Doubtless they will find "some other name for it, when they shall think they "do God service by killing us."

October 8th, He preached at the Brick-yard. A Mr. *Williams*, from *Kidderminster*, who had written to Mr. *Wesley* some time before to go down thither, was present, and much edified and strengthened by the sermon. "I know not, (says Mr. *Wesley*) of what "denomination he is, nor is it material; for he has "the mind which was in *Christ*."

Mr. *Wesley's* sermon, when last at *Bradford*, had been misunderstood or misrepresented. It was reported that he was a high Calvinist, and great pains had been taken to represent him as such. His brother Mr. *John Wesley*, coming to *Bristol* this evening, it was the opinion of both that he ought to preach again at *Bradford*, and declare his sentiments openly on this point. The next day, October the 9th,* they went to *Bradford*, where Mr. *Charles Wesley* preached to a congregation of about two thousand people. Mr. *John Wesley*

* See the agreement between this account and Mr. *John Wesley's* printed Journal in his Works, vol. 27, page 142.

Wesley prayed first, when Mr. *Charles* began abruptly, "If God be for us, who can be against us? He that "spared not his own Son, but delivered him up for us "ALL, how shall he not with him also freely give us all "things." He spake with great boldness and freedom for an hour and an half, holding forth Christ a Saviour for all men. He flattered himself that he had done so much injury to satan's kingdom, by beating down sin, that he says, "I believe he will no more "slander me with being a Predestinarian, in the "modern notion of that word."

October 11th, He preached for the first time in the open air by night, in a yard belonging to a widow *Jones*. He observes, "The yard contained about "four hundred persons; the house was likewise full. "Great power was in the midst of us. Satan blas-"phemed without, but durst not venture his children "too near the gospel, when I offered Christ Jesus to "them. The enemy hurried them away, and all we "could do, was to pray for them."

"October 15th, I waited, with my brother, on a "Minister about baptizing some of his parishioners. "He complained heavily of the multitudes of our "communicants, and produced the Canon against "strangers. He could not admit as a reason for their "coming to his church, that they had no Sacrament at "their own. I offered my assistance to lessen his "trouble, but he declined it. He told us there were "hundreds of new communicants last Sunday. We "bless God for *this cause* of offence, and pray it may "never be removed."

"October 19th, I read part of Mr. *Law* on Re-"generation to our Society. How promising the "beginning, and how lame the conclusion! Christi-"anity, he rightly tells us, is a recovery of the Divine "image;

" image; and a christian is, a fallen spirit restored, " and re-instated in paradise; a living mirror of Father, " Son, and Holy Ghost. After this he supposes it " *possible* for him to be insensible of such a change: " to be happy and holy, translated into Eden, renewed " in the likeness of God, and *not to know it*. Nay we " are not to expect, nor bid others expect any such " consciousness, if we listen to him. What wretched " inconsistency!"

When Mr. *Wesley* baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the persons would submit to it; judging this to be the Apostolic method of baptizing. October 26th, He says, " I baptized Mr. *Wigginton* in the river, by " *Baptist-mills*, and went on my way rejoicing to " *French-Hay*. October 27th, I took occasion to shew " the degeneracy of our modern Pharisees. Their " predecessors fasted twice a week; but they main- " tain their character for holiness at a cheaper rate. " In reverence for the Church, some keep their public " day on Friday: none regard it, though enjoined as " a Fast. Their neglect is equally notorious in re- " gard to prayer and the Sacrament. And yet these " men cry out, " THE CHURCH, THE CHURCH! when " they themselves will not hear the Church; but de- " spise her authority, trample upon her orders, teach " contrary to her Articles and Homilies, and break her " Canons, even every man of those, who of late pre- " tend to enforce their observance."

" October 13th, I wrote to the Bishop of *Bristol*, " as follows:

" My

"My Lord,

"Several persons have applied to me for Baptism. "* It has pleased God to make me instrumental in "their conversion. This has given them such a pre-"judice for me, that they desire to be received into "the Church by my ministry. They choose likewise "to be baptized by immersion, and have engaged "me to give your Lordship notice, as the Church "requires."

"November 2. I received a summons from *Oxford*, "to *respond* in Divinity Disputations; which, to-"gether with other concurrent providences, is a plain "call to that place."

On the 6th Mr. *Wesley's* Journal breaks off, and does not commence again till March 14th, 1740. Mr. *John Wesley* informs us, that he and his brother left *Oxford* on the 15th of November, and taking *Bristol* in their way, they arrived at *Tiverton* on the 21st, a few days after the funeral of their brother *Samuel*. Having preached at *Exter* during their short stay in these parts, they returned to *Bristol* on the 28th of the same month.

March 14th, 1740, Mr. *Wesley* came to *Gloucester*, in company with *Thomas Maxfield*, who travelled with him most part of this year. The next day he went to *Bengeworth*, in hopes of seeing his old friend, Mr. *Benjamin Seward*. But here he met with a disappointment, which he did not expect. Mr. *Seward* had been ill of a fever. His relations taking advantage of his situation, had intercepted all his letters: they called his fever madness; and now, when he was recovering, placed his servants over him as spies, to prevent any Methodist from coming to him. His brother,

* He mentioned the name of seven persons.

brother, Mr. *Henry*, came to Mr. *Wesley* and gave him plenty of abuse, calling him scoundrel, rascal, pick-pocket, &c. Mr. *Wesley* made little reply, but ordered notice to be given that he would preach next day, March 16th, at the usual place, which was near Mr. *Seward's* house. Mr. *Henry* came to him to dissuade him from attempting it, telling him that four Constables were ordered to apprehend him if he came near his brother's wall. Mr. *Wesley* however, was not to be deterred from his purpose by such threatenings, and when the time of preaching drew near, walked forward towards the place. In his way thither, a Mayor's officer met him, and desired he would go with him to the Mayor. Mr. *Wesley* answered, that he would first wait on his LORD, and then on the Mayor, whom he reverenced for the sake of his office. Mr. *Henry* now met him with threatenings and revilings. Mr. *Wesley* began singing, "Shall I, for fear of feeble "man," &c. This enraged Mr. *Henry*, who ran about raving like a madman, and quickly got some fellows fit for his purpose. These laid hold on Mr. *Wesley*, who asked, by what authority they did it? Where was their warrant? Let them shew that and he would save them the trouble of using violence. They said they had no warrant, but he should not preach there, and dragged him away amidst the cries of the people. Mr. *Henry* cried out, "Take him away, "and duck him." "I broke out (says Mr. *Wesley*) "into singing, with *Thomas Maxfield*, and suffered "them to carry me whither they pleased. At the "bridge in the lane they left me: then I stood out of "the Liberty of the Corporation, and gave out,

"Angel of God whate'er betide
"Thy summons I obey!" &c.

"Some hundreds followed, whom they could not "hinder from hearing me, on, "*If God be for us,* "*who can be against us?*"—Never did I feel so "much what I spoke, and the word did not return "empty."

"I then waited on Mr. Mayor, the poor sincere "ones following me trembling. He was a little warm "at my not coming before. I gave him the reason, "and added, that I knew of no law of God or man, "which I had transgressed; but if there was any such "law, I desired no favour. He said, he should not "have denied me leave to preach, even in his own "yard; but Mr. *Henry Seward*, and the Apothecary, "had assured him, it would quite cast his brother "down again. I answered, it would tend to restore "him.—Here a Clergyman spoke much—and nothing. "As far as I could pick out his meaning, he grumbled "that Mr. *Whitefield* had spoken against the Clergy "in his Journal. I told him, if he were a carnal "worldly-minded Clergyman, I might do what he "would call railing, I might warn God's people to "beware of false Prophets. I did not say, because I "did not know, he was one of those Shepherds who "fed themselves, not the flock; but if he was, I was "sorry for him, and must leave that sentence of "*Chrysostom* with him, "Hell is paved with the souls "of Christian Priests."—I turned from him, and "asked the Mayor whether he approved of the treat-"ment I had met with? He said, by no means, and "if I complained, he would bind the men over to "answer it at the Sessions. I told him, I did not "complain, neither would I prosecute them, as they "well knew. I assured him, that I waited on him, "not from interest, for I wanted nothing; not from "fear, for I had done no wrong; but from true respect,

"and

"and to shew him that I believed, "The powers that "be, are ordained of God."

March 17th, He preached again, when a troop poured in upon him and the quiet congregation, and made much disturbance. "I enjoyed (says he) a sweet "calm within, even while I preached the gospel with "much contention. These slighter conflicts must fit "me for greater."—The next day, before preaching, he received a message from the Minister, informing him that if he did not immediately quit the town, Mr. *Henry Seward* could easily raise a mob, and then he must look to himself. Mr. *Canning*, and others of his friends, dissuaded him from going to the Society, for his enemies were determined to do him a mischief, which they thought he should avoid by going out of the way for a while. But Mr. *Wesley* was not intimidated by threatening. He adds, "I went, and set "upon the opposers. I bid them to rejoice and glory, "for now they had terrified me; I was really afraid—to "leave *Evesham*: I durst no more do it, than forsake "my Captain, or deny my Master, while any one of "them opened his mouth against the truth. No man "answered a word, or offered to disturb me in my "following exhortation.——I received great comfort "from those words in the first lesson, "*Then the men "of the city said unto Joash, Bring out thy son, that "he may die, because he hath cast down the altar of "Baal—and Joash said unto all that stood against "him, Will ye plead for Baal? If he be a god let "him plead for himself, because one hath cast down "his altar.*" In the afternoon there was none to plead "for him, or to molest me in the work of God, while "I shewed God's method of saving souls;" "*For he "maketh sore and bindeth up; he woundeth and his*

"*hand*

"*hand maketh whole.*" The tears that were shed gave comfortable evidence that I had not laboured in vain."

Mr. *Wesley* went from hence to *Westcot*, *Idbury*, and *Oxford*, where he laboured with his usual success. He then returned to *Evesham*, saw his friend Mr. *Benjamin Seward*, and preached without molestation. April 3d, he arrived in *London*, and preached at the Foundery, on, "*The kingdom of God is not meat and* "*drink, but righteousness, peace and joy in the Holy* "*Ghost.*" He observes, "My heart was enlarged in "prayer for the infant Society."

The Society in *London* was at this time terribly distracted with foolish and hurtful disputations. Mr. *Bray*, one *Bell*, and several others who had influence among the people, had imbibed a notion from one *Molther*, that there are no degrees of faith; that he who has any doubt, has no faith at all: that there are no means of grace, but Christ; that a believer is under no obligation to use the ordinances: that an unbeliever ought to be *still*, and neither read the Scriptures, nor pray, nor use any of the ordinances; because he cannot do these things without trusting in them, and that would hinder him from receiving faith, &c. Mr. *Wesley* opposed these teachers with great firmness and perseverance. His Journal, during his stay in *London*, is filled with disputations on these subjects, which we shall not transcribe. The following particulars, as they throw some light on the state of things at this time, and on the success of Mr. *Wesley's* ministry, seem worthy of being preserved.

April 16th, He received the following letter. "I "beg leave to ask your opinion about my state. I do "not doubt myself; for through the grace given me, "I am confident, God for Christ's sake has forgiven "my

" my sins, and made me free. But it has been questioned whether I have faith or not."

" I was brought up an heathen in the house of a " D. D. After that I went to the Lord's table, and " then thought myself a good christian. But blessed " be God I now see that I was an abominable Pharisee. " For my pride God cast me out of his house, and I " fell into the foulest crimes I could commit. After " some time I had a sight of my damnable estate, and " that I was nothing but sin: I daily dreaded God's " vengeance: I durst not offer to pray, knowing my " prayer was an abomination to that God who is of " purer eyes than to behold iniquity. I could not think " it possible there should be forgiveness for me:

" I had my punishment in view,
" I felt a thousand hells my due."

" I went twice to hear Mr. *Whitefield*, but thought it " did not signify. My misery still increased. But it " pleased God, that the last time you preached at " *Kennington*, my blessed Saviour was revealed in me, " in so glorious a manner, that I rather thought myself in heaven than on earth. I thought I could meet " death with boldness. I was ready to cry out to " every one, O! taste and see how good the Lord is. " I would not for a thousand worlds be in my former " state again. May God prolong your life and health, " in his kingdom and service."

Hitherto the government of the Society had been vested wholly in the people. At their different meetings, they made such rules and orders as they thought necessary and proper, without paying any particular deference to the ministers. In one or two instances, mentioned in these Journals, they threatened to expel

Mr.

Mr. *Wesley* himself, when he did not conform to the rules they had made. But on the 20th of April this year, it was agreed, 1. That no order should be valid unless the minister be present at the making of it. 2. That, whosoever denies the ordinances to be commands, shall be expelled the Society.

One or two of the leaders in this new doctrine concerning ordinances and means of grace, thinking Mr. *John Wesley* more favourable to their opinions than Mr. *Charles*, wrote to him at *Bristol*, desiring him to come immediately to *London*. He arrived on the 22d, * and on the 24th, Mr. *Charles Wesley* wrote to a friend at *Bristol* as follows: "My brother came most critically. "The snare we trust will now be broken, and many "simple souls be delivered. Many here insist, that a "part of their christian calling is liberty from obeying, "not liberty to obey. The unjustified, say they, are "to *be still*; that is, not to search the Scriptures, "not to pray, not to communicate, not to do good, "not to endeavour, not to desire: for it is impossible "to use means without trusting in them. Their "practice is agreeable to their principles. Lazy and "proud themselves, bitter and censorious towards "others, they trample upon the ordinances and "despise the commands of Christ. I see no middle "point wherein we can meet."

May 2d, Mr. *Wesley* received the following letter.

"My Reverend Father in Christ,

"I first received the gift of faith after I had seen "myself a lost sinner, bound with a thousand chains, "and dropping into hell. Then I heard his voice, "Be of good cheer, thy sins are forgiven thee. I saw "the

* See also Mr. *John Wesley's* printed Journal in his Works, vol. 27. page 205.

"the Son of God loved me, and gave himself for me. "I thought I saw him at the right-hand of the Father, "making intercession for me. I went on in great joy "for four months. Then pride crept in, and I "thought the work finished, when it was but just "begun. There I rested, and in a little time fell "into doubts and fears, whether my sins were really "forgiven me, till I plunged myself into the depth of "misery. I could not pray, neither had I any desire "to do it, or to read the word. Then did I see my "own evil heart, and feel my helplessness, so that I "could not so much as think a good thought. My "love was turned into hatred, passion, envy, &c. I "felt a thousand hells my due, and cried out in bitter "anguish of spirit, "*Save Lord, or I perish.*" In "my last extremity I saw my Saviour full of grace and "truth for me, and heard his voice again, whispering, "Peace be still. My peace returned, and greater "sweetness of love than I ever knew before. Now "my joy is calm and solid, my heart drawn out to the "Lord continually. I know that my Redeemer liveth "for me. He is my strength and my rock, and will "carry on his work in my soul to the day of redemp-"tion. Dear Sir, I have spoken the state of my heart "as before the Lord. I beg your prayers, that I may "go on from strength to strength, from conquering to "conquer, till death is swallowed up in victory."

G. MURRAY.

May 8th, *H. Harris* being in town, Mr. *Wesley* observes, "He declared his experience before the "Society. O! what a flame was kindled. No man "speaks in my hearing as this man speaketh. What a "nursing father God has sent us! He has indeed "learned of the Good Shepherd to carry the lambs in

"his

" his bosom. Such love, such power, such simplicity, " was irresistible." At this meeting *H. Harris* invited all lost sinners, justified or not justified, to the Lord's table. " I would not (said he) for ten thousand " worlds, be the man who should keep any from it. " There I first found him myself: that is the place of " meeting." " He went on, (adds Mr. *Wesley)* in " the power of the Most High: God called forth his " witnesses; several declared they had found Christ " in the ordinances."

May 29th, " I dined (says Mr. *Wesley)* at friend " *Keen's*, a Quaker, and a Christian; and read over " *George Whitefield's* account of God's dealings with " him. The love and esteem he expressed for me, " filled me with confusion, and brought back my fear, " lest after having preached to others, I myself should " be a cast-away."

June 11th, To put an end to vain disputings, and to stop the further progress of the hurtful opinions which then prevailed, Mr. *John Wesley* proposed to new model the Bands, and to put those by themselves, who were still for the ordinances. This proposal raised a great clamour: " The noisy *still* ones, (adds Mr. " *Wesley)* well knew, that hitherto they had carried " their point, by wearying out the sincere ones scat- " tered among them, one or two in a Band of disputers, " who had harassed and sawn them asunder, so that a " remnant scarcely was left. Mr. *Ingham* seconded us, " and we obtained that the names should be called " over, and as many as were aggrieved, should be " put into new Bands. We gathered up our wreck, " *rari nantes in gurgite vasto*, floating here and there " on the vast abyss; for nine out of ten, were swal- " lowed up in the dead sea of stillness. O why was " not this done six months ago! How fatal was our

" delay

" delay and false moderation. I told them plainly, I " should continue with them so long as they continued " in the Church of *England*."

June 17th, " We had an extraordinary meeting of " the Society, increased from *twelve*, to three hundred. " I took my leave of them with hearty prayer."—The next day he set out for *Bristol*, where he arrived on the 21st, having called at *Oxford* in his way thither. " My first greeting at *Kingswood*, (says he) was by a " daughter of one of our Colliers. In the evening was " at the Malt-room, and addressed myself to those in " the wilderness. O what simplicity is in this child-" like people! A spirit of contrition and love ran " through them. Here the seed has fallen upon good " ground."

" Sunday, June 22d, I went to learn Christ among " our Colliers, and drank into their spirit. We re-" joiced for the consolation. O that our *London* " brethren would but come to school to *Kingswood!* " These *are*, what they of *London pretend* to be. God " knows their poverty; but they are rich, and daily " entering into his rest. They do not hold it necessary " to deny weak faith, in order to get strong. Their " souls truly wait upon God, in his ordinances. Ye " many masters, come learn Christ of these outcasts; " for know, that except ye be converted, and become " like these little children, ye cannot enter into the " kingdom of heaven.—I met several of those whom I " had baptized, and found them growing in grace."

" June 30th, I now spent a week at *Oxford*, to " little purpose, but that of obedience to man, for the " Lord's sake. In the Hall I read my two Lectures " on the cxxxth psalm, preaching repentance towards " God, and faith in Christ Jesus. But learned *Gallio*, " cared for none of these things."

July

July 16th, Being returned to *Bristol*, he observes, "While I was meeting the Bands, my mouth was "opened to reprove, rebuke, and exhort, in words "not my own. All trembled before the presence of "God. I was forced to cut off a rotten member; but "felt such love and pity at the time, as humbled "me into the dust. It was, as if one criminal was "executing another. We betook ourselves to fervent "prayer for him, and the Society. The spirit of "prayer was poured out upon us, and we returned to "the Lord, with weeping and mourning."—See here, the true *Apostolical* Spirit of Church Discipline.

Many of the Colliers, who had been abandoned to every kind of wickedness, even to a proverb, were now become pious and zealous for the things of God. A great number of these, at this time, came to the churches in *Bristol* on a Lord's-day, for the benefit of the Sacrament. But most of the *Bristol* Ministers repelled them from the table, because they did not belong to their parishes. Setting religion aside, common humanity would have taught them to rejoice in so remarkable a reformation among these wretched people. But these watchmen of *Israel* did not choose to have any increase of trouble. Can we wonder, that the Methodists had such great success in preaching the gospel to the middling and lower orders of the people, when sush lazy drones as these, had the care of most of the parishes in *England*? The case we believe, is now greatly altered. At present, there is more religious knowledge, more candour, and greater attention to propriety of conduct, both among the clergy and people, than there was at that time; and the Methodists have been the principal means of producing the change.

July 25th, He began to speak to every member of the Society in particular. A woman came to him, crying out, that she was born of God; that she had a new heart

heart, &c. But on examination, she could give no account of her faith; no satisfactory proof of her pretensions. Mr. *Wesley* observes on this occasion, "How "exceedingly cautious ought we to be, in receiving "people's testimony of themselves." Another came to him, who seems to have been puffed up with her religious comforts and enjoyments. "I plainly see, "(says he) why many lose their first comfort; it is ex-"pedient for them that it should go away." In this case, as he observes, nature will feed on the gift, instead of the Giver. We see some, who look at their joy, and compare their state with others, till they become high-minded, lose sight of Christ, and then sink into great darkness and distress, without perceiving the reason of it. One part of these, generally recover their former experience, after much suffering: another part, content themselves with the externals of religion, and much religious talk, while their passions have the same dominion over them, they formerly had: and a third, look upon all experience as mere imagination, ridicule it in the terms they had been accustomed to use, and cast off religion altogether. These cases therefore, require the most serious and early attention of every experienced minister of the gospel.

July 27th. "I heard a miserable sermon, (says Mr. "*Wesley*) at *Temple* church, recommending religion "as the most likely way to raise a fortune. After "sermon, proclamation was made, that all should de-"part who were not of the parish. While the "shepherd was driving away the lambs, I staid, "suspecting nothing till the clerk came to me and "said, "Mr. *Beacher* bids you go away, for he will "not give you the sacrament." I went to the vestry "door, and mildly desired Mr. *Beacher* to admit me. "He asked, "Are you of this parish?" I answered, "Sir,

" Sir, you see that I am a clergyman. Then dropping " his first pretence, he charged me with rebellion in " expounding the scripture without authority; and " said in express words, " I repel you from the sacra- " ment." I replied, I cite you to answer this, before " JESUS CHRIST at the day of judgment. This enraged " him above measure: he called out, "*Here, take away* " *this man.*" The Constables were ordered to attend, " I suppose, lest the furious Colliers should take the " sacrament by force; but I saved them the trouble of " taking away, " *This man,*" and quietly retired."— These things are but poor evidences, that the *Bristol* Ministers were the true successors of the Apostles!

In August Mr. *Wesley* had a very dangerous fever. It was reported, and published in the papers, that he was dead. Upon his recovery, he observes, " I found " myself after this gracious visitation, more desirous " and able to pray; more afraid of sin; more " earnestly longing for deliverance, and the fulness of " christian salvation."—Soon afterwards two or three of the Society died, in the triumph of faith, and full assurance of hope; which strengthened the hands and comforted the hearts of those who were left behind.

September 22d, Mr. *Wesley* was informed that the Colliers were risen; and riding out from *Bristol*, he met about a thousand of them at *Lawrence-hill*. The occasion of their rising was, the dearness of corn. He went up to an eminence, and began to talk to them. Many seemed inclined to go back with him to the School, which some of the most desperate perceiving, they rushed violently upon the others, beating, tearing, and driving them every way from Mr. *Wesley*. He adds, " I rode up to a ruffian, who was striking one of " our Colliers,* and prayed him rather to strike me. " He

* He means a Collier, who was in the Methodist's Society.

"He answered, no, not for all the world, and was "quite overcome. I turned upon another, who struck "my horse, and he also sunk into a lamb. Where-"ever I turned, Satan's cause lost ground, so that they "were obliged to make one general assault, and the "violent Colliers forced the quiet ones into the town. "I seized one of the tallest, and earnestly besought "him to follow me: yes, he said, that he would, all "the world over. I pressed about six into Christ's "service. We met several parties, and stopped and "exhorted them to follow us; and gleaning some from "every company, we increased as we marched on "singing, to the School. From one till three o'clock, "we spent in prayer, that evil might be prevented, "and the lion chained. Then news was brought us, "that the Colliers were returned in peace. They had "walked quietly into the city, without sticks or the "least violence. A few of the better sort of them, "went to the Mayor, and told their grievance: then "they all returned as they came, without noise or dis-"turbance. All who saw it were amazed. Nothing "could more clearly have shewn the change wrought "among them, than this *conduct on such an occasion*."

"I found afterwards, that all our Colliers to a man, "had been forced away. Having learned of Christ "not to resist evil, they went a mile with those who "compelled them, rather than free themselves by "violence. One man the rioters dragged out of his "sick bed, and threw him into a fish pond. Near "twenty of Mr. *Willis's* men they had prevailed on, "by threatening to fill up their pits, and bury them "alive, if they did not come up and bear them com-"pany."—It was a happy circumstance that they forced so many of the Methodist Colliers to go with them; as these, by their advice and example would restrain

restrain the savage fury of the others. This undoubtedly was the true cause, why they all returned home without making any disturbance.

November 6th, He set out for *Wales*. Here, vain disputings and janglings about predestination, had done much harm in several Societies: even *H. Harris*, embracing this doctrine, had been greatly estranged from his friend. Any doctrine comes poorly recommended to us, when it almost uniformly diminishes christian love and friendship, in the minds of those who embrace it. This is an effect so contrary to the general end, and manifest tendency of the gospel, that the doctrine which produces it, should be viewed with suspicion and approached with caution. That the diminution of christian love was on the part of *H. Harris*, is evident from the following letter, which Mr. *Wesley* sent him from *Cardiff*, on the 10th of November:

"My dearest Friend and Brother,

"In the name of Jesus Christ, I beseech you, if you "have his glory and the good of souls at heart, to "come immediately to meet me here. I trust we shall "never be *two*, in time or eternity. O! my brother, "I am grieved that Satan should get a moment's ad-"vantage over us; and am ready to lay my neck "under your feet for Christ's sake. If your heart be as "my heart, hasten, in the name of our dear Lord, to "your second self."—This letter shews a mind susceptible of the strongest attachments of friendship, and does Mr. *Wesley* great honour. *Howel Harris* however, did not come to him till the 18th, when he was at *Lantrissant*, and preparing to leave *Wales*. Mr. *Wesley* adds, "All misunderstanding vanished at the "sight of each other, and our hearts were knit together "as at the beginning. Before the Society met, several "persons

"persons were with me, desiring that as I had now got "him, I would reprove him openly. Some wanted me "to preach against Lay-preaching; some against Pre-"destination, &c. In my discourse, a gentleman, who "had come thither on purpose, interrupted me by "desiring I would now speak to Mr. *Harris*, since I "was sent for to disprove his errors. I quashed all "further importunity by declaring, I am unwilling to "speak of my brother *Harris*, because when I begin, "I know not where to leave off, and should say so "much good of him as some of you could not "bear."

Before Mr. *Wesley* left *Wales*, a violent opposition was raised against him, which threatened danger. During the sermon on Sunday, while Mr. *Wesley* was describing the state of the Pharisee, a Physician of the place found himself hurt, and got up and walked out of the church. On the Tuesday following, being unusually heated with wine, and urged on by a company of players, determined on mischief, he came to the house where the people were assembled, to demand satisfaction for the injury he supposed that he had received. He struck Mr. *Wesley* and several of the women with his cane, and raged like a madman, till the men forced him out of the room, and shut the door. Soon after, it was broke open by a Justice of the Peace, and the Bailiff, or head Magistrate. "The "latter began expostulating with me, (says Mr. "*Wesley*) upon the affront offered the Doctor. He "said, as it was a public injury, I ought to make "him a public satisfaction. I answered, Mr. Bailiff, "I honour you for your office sake; but were "you, or his Majesty King *George* among my hearers, "I should tell you both, that you are by nature sin-"ners, *or, children of wrath, even as others.* In the "church while preaching, have no superior but God,

"and shall not ask man leave to tell him of his sins. "As a Ruler it is your duty to be a terror to evil doers, "but a praise to them that do well. Upon thus speaking to him, he became exceedingly civil, assured "me of his good will, and that he had come to prevent "me from being insulted, and no one should touch a "hair of my head."

"While we were talking, the Doctor made another "attempt to break in and get at me, but the two "Justices and others, with much trouble got him away; "and we continued our triumph in the name of the "Lord our God. The shout of a King was among us. "We sang unconcerned, though the players had beset "the house, were armed, and threatened to burn it. "The ground of their quarrel with me was, that the "preaching of the Gospel had starved them. We "prayed and sang with great tranquility till one in the "morning: then I lay down till three. I rose again, "and was scarcely got into the room when they discovered a player just by me, who had stolen in "unobserved. The seized him, and *F. Farley* wrested "the sword from him. There was no need of drawing "it, for the point and blade were stript of the scabbard, about an hand's breadth. Great was our "rejoicing within, and the uproar of the players "without. My female advisers were by no means for "my venturing out, but wished me to defer my journey. I preferred Mr. *Wills's* advice, of going with "him through the midst of our enemies. We called "on the poor creature they had secured. On sight of "me he cried out, "Indeed Mr. *Wesley*, I did not intend to do you any harm." That, I answered, was "best known to God and his own heart; but told him "that my principle was to return good for evil, and "therefore desired he might be released. I assured

"him

" him of my good wishes, and with Mr. *Wells* walked " down to the water side, no man forbidding me."—The next day, November the 20th, he arrived safe in *Bristol*.

He goes on. " November 30th, I gave the sacra- " ment to our sister *Taylor*, dying in triumph. Here " is another witness to the truth of the gospel we " preach. Commend me to a religion, upon which I " can trust my soul, while entering into eternity."

December 2d, " I preached on the three-fold office " of Christ, at *Kingswood*, but never with greater " power. It constrained even the separatists (the Cal- " vinists) to own that God was with us of a truth. I " rode back in a glorious storm of thunder, lightening, " and rain; my spirit rejoicing in hope of the glory " of God. He opened my mouth again in the Society, " and I spoke in much grief, of our desolate Mother, " the Church of *England*. My heart yearns towards " her, when I think upon her ruins; and it pitieth me " to see her in the dust."

December 5th, " I was much refreshed in spirit " among some of my friends the *Quakers*, by a " writer of theirs, who strongly insists on the perfect " death unto sin, and life unto righteousness, which " every christian experiences. Death must precede " life, and condemnation, justification. This he as " clearly teaches as any of our first Reformers."

December 24th, He set out, with *Thomas Maxfield*, for *London*, where they arrived the next day. On the 27th, he says, " Six or seven hundred of us met " from eleven o'clock till one, to praise God with the " voice of joy and thanksgiving. He hath done great " things for us already; but we shall see greater " things than these.—I dined at the house of a Dis- " senter, who was armed cap-a-pee with her faith of

" adherence, brimful of the Five Points, and going " on to the perfection described in *Romans* the " seventh." On the 28th, I earnestly warned the " Bands not to fancy they had new hearts before they " had seen the deceitfulness of the old; not to think " they would ever be above the necessity of prayer; " not to yield for one moment to the spirit of judging. " —Mr. *Aspernel*, told me strange things, and I fear " true, of some new creatures of their own making, " who have been caught in gross lies."

April 4th, 1741. Mr. *Wesley* set out for *Bristol*, and arrived there in safety the next day. April 7th, He says, " I prayed by one supposed to be at the point of " death. He rejoiced to meet the king of terrors; " and appeared so sweetly resigned, so ready for the " Bridegroom, that I longed to change places with " him. April 11th, Found a dying sinner rejoicing " in God her Saviour. At sight of me, she cried out, " O how loving is God to me! But he is loving to " every man: he loves every soul as well as he loves " mine. Many like words she uttered in triumphant " faith, and witnessed in death the universal love of " Jesus Christ.—April 12th, To-day he called forth " another of his dying witnesses. The young woman " whom at my last visit, I left in utter despair, this " morning broke out into the following expressions; " I see, I see it now, that Jesus Christ died for me; " and for all the world." Some of her words to me " were, Death stares me in the face, but I fear him " not, he cannot hurt me: and again, death may " shake his dart in vain; God is love, pure love, love " to every man!—The next I saw, was our brother *S.*—"

" With joyful eyes, and looks divine,
" Smiling and pleased in death."

April

April 13th, " I gave the sacrament to the Bands of " *Kingswood*, not of *Bristol*; in obedience, as I told " them, to the Church of *England*, which requires a " weekly sacrament at every Cathedral. But as they " had it not there, and as on this particular Sunday, " they were refused it, at Temple-church, (I myself, " with many of them, having been repelled) I therefore " administered it to them in our school; and had we " wanted a house, would justify doing it in the midst " of the wood. I strongly urged the duty of receiving " it, as often as they could be admitted to the churches. " Such a sacrament, I never was present at before. " We received the sure pledges of our Saviour's dying " love; and were most of us, filled with all joy and " peace in believing."—This it seems, was the beginning of the practice of administering the sacrament at *Kingswood*.

April 20th, " Returning from Baptist-mills, I heard " that our sister *Richardson* had finished her course. " My soul was filled with strong consolation, and " struggled, as it were, to go out after her, " as " heaven-ward endeavouring." Jesu, my time is in " thy hand: only let me follow her, as she has followed " Thee! The voice of joy and thanksgiving was in the " congregation, while I spake of her death."—April 22d, " I hastened to the joyful funeral. The new " room was crouded within and without. I spake " largely of her whose faith they might safely follow. " Great was my glorying and rejoicing over her. " She being dead, yet spake in words of faith and " love, which ought to be had in remembrance. We " were in a measure, partakers of her joy, a joy un- " speakable and full of glory. The whole Society " followed her to the grave, through all the city. Satan " raged exceedingly in his children, who threw dirt

" and

" and stones at us. After the burial we joined in the " following hymn,

" Come let us, who in Christ believe,
" With Saints and Angels join, &c.

May 1st, " I visited a sister dying in the Lord. " Then two others, one mourning after, the other re- " joicing in, God her Saviour. I was now informed " that another of our sisters, *E. Smith*, is gone home " in triumph. She witnessed a good confession of the " universal Saviour, and gave up her spirit with these " words, " *I go to my heavenly Father*," &c. May " 4th, I rejoiced over our sister *Hooper*. The out- " ward man decayeth, but the inner man is renewed. " For one whole night she had wrestled with all the " powers of darkness: but having done all, she stood un- " shaken. From henceforth she was kept in perfect " peace, and that wicked one touched her not.—I saw " her again in great bodily weakness, but strong in the " Lord, and in the power of his might. I spoke with " her Physician, who said he had little hope of her " recovery: only, added he, she has no dread upon " her spirits, which is generally the worst symptom. " Most people die for fear of dying; but I never met " with such people as yours. They are none of them " afraid of death; but calm, and patient, and re- " signed to the last. He had said to her, " Madam be " not cast down." She answered, smiling, Sir, I " shall never be cast down."

May 6th, " Found our sister *Hooper* just at the " haven. She expressed, while able to speak, her " fulness of confidence and love; and her desire to be " with Christ. At my next visit, I saw her in the last " conflict. The angel of death was come, and there " were but a few moments between her and a blessed " eternity.

"eternity. We poured out our souls to God, for her, "her children, ourselves, the Church and Ministers, "and for all mankind. My soul was tenderly affected "for her sufferings, but the joy swallowed up the "sorrow. How much then did her consolations "abound! The servants of Christ, *comparatively* "*speaking*, suffer nothing. I asked her, whether she "was not in great pain? "Yes, she answered, but "in greater joy. I would not be without either." But "do you not prefer, life or death? She replied, "All is alike to me; let Christ choose, I have no will "of my own." Her spirit ascended to God, and we "kneeled down and gave God thanks from the ground "of our heart. Then we had recourse to the book of "comfort, and found it written, "*Let us therefore* "*labour to enter into that rest:* even so come Lord "Jesus, and give us an inheritance among all them "that are sanctified."

May 8th, "We solemnized the funeral* of our "sister *Hooper*, and rejoiced over her with singing. "A great multitude attended her to the grave. There "we sang another hymn of triumph. I found myself "pressed in spirit to speak to those who contradicted "and blasphemed. While I reasoned on death and "judgment to come, many trembled; one woman cried "out in horrible agony. We returned to the room, "and continued our solemn rejoicings, all desiring to "be dissolved and to be with Christ."

May 14th, He now visited Mrs. *Lellington*, drawing "near the end of her journey through life. She had "received peace and joy in believing, and all fear of "hell, death, and sin, were fled away." He adds, "I saw two more of our sick sisters; then two of the "brethren

* This was a very early interment; probably the state of the body made it necessary.

" brethren in *Kingswood*, who were all rejoicing in " hope of a speedy dissolution. Preached at *Kendal-* " *shire*, and visited one of the Bands there, who " walked through the valley of the shadow of death, " and feared no evil. I prayed by a seventh in *Bristol*, " who triumphed over the king of terrors. If God be " not with us, who hath begotten us these?

May 20th, " I was called to a dying woman, who " confessed she had often railed at me in her health, " but was now constrained to send for me, and ask my " pardon, or she could not die in peace. We prayed " our Lord to speak peace and pardon to her soul. " Several such instances we have had of scoffers, " when their *feet stumble on the dark mountains*.— " May 22d I preached a funeral sermon for our sister " *Lellington*, and attended the corpse to the grave, " where we rejoiced in hope of quickly following her. " I gave an exhortation to repentance, though Satan " greatly withstood me; thereby teaching me, never " to let go unwarned, the poor sinners that come on " such occasions.—Passed the night with my brother at " *Kingswood*, in watching unto prayer. I wish this " primitive custom were revived among all our brethren. " The word of God encourages us, to be in watchings " often. By two o'clock I returned to *Bristol*, and " at five found strength to expound in the new room. —May 30th, He observes, " I passed an hour with a " spiritual Quaker, and rejoiced to find, we were both " of the same religion."—We apprehend that all men, who have true christian experience, are of the *same religion*; however they may differ in opinion or modes of worship. They are the one fold, under the one true Shepherd. If all true christians would consider this point as they ought, there would soon be an end

end of disputation among them, and brotherly love would take place.

May 31st, "Throughout this day, I found my "strength increase with my labour. I read in the "Society, my account of *Hannah Richardson*.* She "being dead, yet spake so powerfully to our hearts, "that my voice was lost in the sorrowful sighing of "such as be in captivity. To several God shewed "himself the God of consolation; particularly to two "young *Welchmen*, whom his providence sent hither "from *Caermarthen*. They had heard most dreadful "stories of us, *Arminians*, *Freewillers*, *Perfectionists*, "*Papists*; which all vanished like smoke, when they "came to hear with their own ears. God applied to "their hearts the word of his power. I took them to "my lodgings, and stocked them with books; then "sent them away, recommended to the grace of God, "which bringeth salvation to all men."

June 16th, "I preached in *Kingswood*, on the "dreadful word, "SELL ALL." How has the Devil "baffled those teachers, who for fear of setting men "upon works, forbear urging this first *universal duty!* "If enforcing Christ's words be to preach works, I "hope I shall preach works as long as I live."—It is certain however, that Mr. *Wesley* did not understand our Lord's words literally, but as teaching us to put away every thing we know to be sinful, how advantageous soever it may be to our temporal interest, or agreeable to our inclination; and that we should omit no opportunity of doing all the good in our power.

July 11th, Mr. *Wesley* preached five times this day: at *Bristol*, twice at *Kingswood*, at a place called *Sawford*, and at *Bath*. He observes, "Satan took it ill to "be

* This account was printed. See Mr. *John Wesley's* Works, vol. xiii. page 213.

" be attacked in his head quarters, that *Sodom* of our " land, *Bath*. He raged horribly in his children. They " went out, and came back again, and mocked, and at " last roared, as if each man's name had been Legion. " The sincere, were melted into tears, and strong " desires of salvation."—It is pleasing to reflect on the change which has taken place in *Bath*, since the time of which Mr. *Wesley* is here speaking. God has raised up many faithful witnesses of his truth, both among the Methodists, and among Lady *Huntingdon's* people, who have been ornaments to the christian profession: and at present the gospel is preached there, without molestation.

July 13th, He set out for *Cardiff*, and on the 15th, rode on with Mr. *Wells*, Mr. *Hodges*, and others to *Fonmon-Castle*. Mr. *Wesley* adds, " Mr. *Jones*, who " had sent for me, received me very courteous- " ly. He civilly apologized for the first question, " which he asked me as a Magistrate: " Whether " I was a Papist? or whether I was a member of " the Established Church of *England?*" He was " fully satisfied with my answers; and I found we " were cotemporaries at the same College. After " dinner he sent to *Porthkerry*, where, at his desire, " Mr. *Richards* the Minister lent me his pulpit. I " preached, on, "*God so loved the world*," &c. Never " hath he given me more convincing words. The " flock, and their shepherd, were deeply affected. " After sermon, Mr. *Richards* begged my pardon for " having believed the strange reports circulated con- " cerning me. God had now spoken the contrary to " his heart, and to the hearts of his people. I yielded " to Mr. *Jones's* importunity, and agreed to delay my " return to *Bristol*, that I might preach here once " more, and spend a night at the castle."

July

July 17th, He met Mr. and Mrs. *Jones* at Mr. *Richards's*, where he again preached, and in the evening went to the castle. Mr. *Wesley* adds, "We ate our "bread with gladness and singleness of heart, and at "seven o'clock I preached to some hundreds in the "court-yard. My three brethren, the Rev. Messrs. "*Richards*, *Wells*, and *Hodges*, stood in the midst of "the people, and kneeled on the ground in prayer, "and cried after the Son of David. He breathed into "our souls strong desires: O! that he may confirm, "increase, and satisfy them.—The voice of thanks-"giving was heard in this place. Before and after "supper, we sang, and blessed God with joyful lips. "They in the parlour, and kitchen, were continually "honouring him, by offering up praise. I thought it "looked like the house of faithful *Abraham*. The "next day, July 18th, I took sweet counsel with Mr. "*Jones* alone. The seed is sown in his heart, and will "bring forth fruit unto perfection. His wife joined us, "and I commended them to the grace of God in "earnest prayer, and then went on my way rejoic-"ing."

Mr. *Wesley* now returned to *Bristol*; and on August the 3d, he preached the funeral sermon for Mrs. *Peacock*, who died in the Lord most triumphantly. He observes, "She was always praising God for giving her "such patience. All her desires were unto the Lord, "and she continued calling upon him, in all the con-"fidence of love, till he received her into his more "immediate presence. At the sight of her coffin, my "soul was moved within me, and struggled as a bird "to break its cage. Some relief I found in tears; but "still was so overpowered, that, unless God had abated "the vehemence of my desires, I could have had no "utterance. The whole congregation partook with

"me,

"me, in the blessedness of mourning.—August 6th, "Coming to pray by a poor *Welch* woman, she began "with me, "Blessed be God that ever I heard you! "Jesus, my Jesus, has heard me on a bed of sickness. "He is my heart; he is my strength; none shall "pluck me out of his hands. I cannot leave him, and "he will not leave me. O! do not let me ask for "death, if thou wouldst have me live. I know thou "canst keep me. If thou wouldst have me live, let me "live humbly with thee all my days." I sat and heard "her sing the new song, till even my hard heart was "melted. She glorified the Saviour of the world, who "would have all men to be saved. "I know it, said "she; he would not have one sinner lost. Believe, "and he will give you all that, which he has given "me."—Surely the doctrine which these men preached, was the true gospel of God our Saviour. It not only improves the understanding, but it gives strength and firmness of mind to the most weak and ignorant, enabling them to triumph over the severest afflictions to which human life is subject. Here is a poor illiterate *Welch* woman, who not only rises superior to sickness and death, but talks in a rational scriptural manner, of the deep things of God! Shew us any system of philosophy, any mere speculative notions of divinity, any other way of preaching the gospel, which produces the same effects on the human mind in the same circumstances: then we may doubt, whether this be the true gospel.

On the 24th of this month Mr. *Wesley*, in company with *F. Farley*, paid another visit to his friends in *Wales*, and again in September, staying only a few days each time. Mr. *Jones*, of *Fonmon-Castle*, accompanied him in his return from the last visit; being desirous to see the wonderful effects of the gospel among the wild ignorant Colliers of *Kingswood*. Thither Mr. *Wesley* took

took him on the 20th of September, and says, "It was a glorious time at the Society, where God called forth his witnesses. Our guest was filled with consolation, and acknowledged that God was with us of a truth. I met the Bands, and strongly urged them to press towards the mark. Read them a letter full of threatenings to take our house by violence. We laughed our enemies to scorn: faith saw the mountain full of horsemen and chariots of fire. Our brother from *Wales* was compelled to bear his testimony, and declare before all what God had done for his soul. He warned us to prepare for the storm which would surely fall upon us, if the work went on. His artless words were greatly blessed to us all; and our hearts were bowed and warmed by the spirit of love, as the heart of one man."

September 22d. "Mr. *Jones* wished to take me to some of his great friends in the city; particularly to a Counsellor, about the threatened seizure of our school. I feared nothing but trusting to an arm of flesh: our safety is, to be still. However, at his importunity I went with him a little way, then turned back, and at last agreed to go with him to Justice *C*——*r*, the most forward of our adversaries. He received us courteously. I said, I came to wait upon him in respect to his office, having heard his name mentioned among some, who were offended at the good we did to the poor Colliers: that I should be sorry to give any just cause of complaint, and was willing to know if any had been made: that many idle reports were spread, as if he should countenance the violence of those who had seized the house of Mr. *C*— and now threatened to take away the Colliers' school. He said it would make a good Workhouse.—I caught hold of the expression, and replied, it is a Workhouse already. Ay, said he, but

but what work is done there? I answered, we work the works of God which man cannot hinder. "But you occasion the increase of the poor." Sir, you are misinformed; the reverse of that is true. None of our Society are chargeable to you: even those who were so, before they heard us, are not so now; the men who spent all their wages at the alehouse, now never go there at all, but keep their money to maintain their families, and have to give to those who want. Notorious swearers, have now only the praises of God in their mouths. The good done among them is indisputable; our worst enemies cannot deny it. No one who hears us, continues either to swear or drink. If I thought so, he hastily replied *(in eodem luto hæsitans)* I would come and hear you myself. I desired he would; and said, the grace of God was as sufficient for him as for our Colliers, and who knew but he might be converted among us?

"I gave him to understand, that Mr. *Jones* was in the Commission of the Peace, who then asked him, on what pretence they had seized Mr. *C*——'s house, He utterly denied having had any hand in it, and said he should not at all concern himself. "For if what you do, you do for gain, you have your reward: if for the sake of God, he will recompense you. I am of *Gamaliel's* mind, if this counsel or work be of men, it will come to nought, but if it be of God."—I proceeded, ye cannot overthrow it, lest happily ye be found to fight against God. Follow therefore *Gamaliel's* advice; take heed to yourselves, refrain from these men, and let them alone. He seemed determined so to do, and thus through the blessing of God, we parted friends.

"In our way home I admired the Hand which directs all our paths. In the evening at *Bristol*, we found under the word, that there is none like unto the God of *Jeshurun.*

Jeshurun. It was a time of sweet refreshment. Just when I had done, my brother came in from *London*, as if sent on purpose to be comforted together with us.* He exhorted and prayed with the congregation for another half hour. Then we went to our friend *Vigers*, and for an hour or two longer, our souls were satisfied as with marrow and fatness, while our mouths praised God with joyful lips."

We find no account of Mr. *Wesley's* labours for the year 1742. In the beginning of February 1743, he was employed with his brother Mr. *John Wesley*, in visiting the Classes in *London*, † and makes an observation, which deserves the most serious consideration both of preachers and people. "One among the Classes, (says he) told my brother, that she had a constant sense of forgiveness; and he let her pass. I could not help proving her further; and then the justified sinner appeared full of the gall of bitterness. She said again and again, of a sister present, I do not love her, I hate her, &c. I assured her that if an angel from heaven told me *she* was justified, I would not believe him, for she was a murderer. As such we prayed for her, and she was convinced of unbelief, I fear we have *many such believers* among us."

In the latter end of February, Mr. *Wesley* went down to *Bath* and *Bristol:* and here, and in the neighbouring places, perhaps also in *Wales* (for his Journal does not mention particulars) he continued his labours till the 17th of May, when he set out for the North. He preached at *Painswick*, admitted twelve new members into the Society, and then visited *Stroud*, *Evesham*, and several other places; and on the 20th, he observes, "I got

* This exactly accords with Mr. *John Wesley's* printed Journal. See his Works, vol. xxviii. page 5.

† See again, vol. xxxviii. page 133.

"I got once more to our dear Colliers at *Wednesbury*. Here the seed has taken root, and many are added to the church. A Society of more than three hundred, are seeking full redemption in the cleansing blood of *Christ*. The enemy rages exceedingly, and preaches against them. A few here have returned railing for railing; but the generality have behaved as the followers of Christ Jesus. May 21st, I spent the morning in conference with several who have received the atonement under my brother's ministry. I saw the piece of ground to build a chapel upon, given us by a Dissenter. I walked with many of our brethren to *Walsal*, singing as we went. We were received with the old complaint, *Behold these that turn the world upside down, are come hither also*. We walked through the town, amidst the noisy greetings of our enemies. I stood on the steps of the market-house. An host of men came against us; and they lifted up their voice and raged horribly. I preached from these words, "*But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy*," &c. The street was full of fierce *Ephesian* beasts, (the principal man setting them on) who roared, and shouted, and threw stones incessantly. At the conclusion a stream of ruffians was suffered to beat me down from the steps; I rose, and having given the blessing, was beat down again, and so a third time. When we had returned thanks to the God of our salvation, I then from the steps bid them depart in peace, and walked through the thickest of the rioters. They reviled us, but had no commission to touch a hair of our heads. May 22d, I preached to between one and two thousand peaceable people, at *Birmingham*, and again at *Wednesbury* in the evening. On the 23d, I took my leave in those words, *Confirming the souls of the disciples, and exhorting*

horting them to continue in the faith; and that we must through much tribulation enter into the kingdom of heaven. With many tears and blessings, they sent me away, recommended to the grace of God."

May 24th, Mr. *Wesley* reached *Nottingham*, having preached at two or three places in his way thither from *Wednesbury*. At two o'clock, he went to the Market-Cross, and proclaimed the Saviour of all men; and in the evening expounded, at their request, to Mr. *Howe's* Society. The next day he was at the Cross again; he observes, "There was not a breath of opposition, but a storm must follow this calm. Several persons joined me at the inn, in prayer and thanksgiving. One gave me a kind caution, for which I sincerely thanked him. "Mr. *Rogers* did run well, and preached the truth, as you do here; but what a sad end has he made of it! Take care you do not leave the Church like him." In the afternoon I came to the flock in *Sheffield*, who are as sheep among wolves; the Minister having so stirred up the people, that they are ready to tear the Methodists in pieces. At six o'clock, I went to the Society house, next door to our brother *Bennet's*. Hell from beneath was moved to oppose us. As soon as I was in the desk, with *David Taylor*, the floods began to lift up their voice. An officer in the army, contradicted and blasphemed. I took no notice of him, but sang on. The stones flew thick, striking the desk and the people. To save them, and the house from being pulled down, I gave out, that I should preach in the street, and look them in the face. The whole army of the alien *Chaldeans* followed me. The captain laid hold on me, and began rioting: I gave him for answer, *A word in season, or advice to a Soldier*. I then prayed, particularly for his Majesty King *George*, and preached the gospel with much contention. The

stones often struck me in the face. I prayed for sinners, as servants of their master, the Devil; upon which the captain ran at me with great fury, threatening revenge for abusing, as he called it, "*The King his master.*" He forced his way through the brethren, drew his sword, and presented it to my breast. I immediately opened my breast, and fixing my eye on his, and smiling in his face, calmly said, "I fear God and honour the King." His countenance fell in a moment; he fetched a deep sigh, and putting up his sword, quietly left the place. He had said to one of the company who afterwards informed me, "You shall see if I do but hold my sword to his breast, he will faint away." So perhaps I should, had I only his principles to trust to; but if at that time I was not afraid, no thanks to my natural courage.—We returned to our brother *Bennet's*, and gave ourselves up to prayer. The rioters followed, and exceeded in outrage, all I have seen before. Those at *Moorfields*, *Cardiff*, and *Walsal*, were lambs to these. As there is no King in *Israel*, I mean no Magistrate in *Sheffield*, every man doth as seemeth good in his own eyes."—The mob now formed the design of pulling down the Society house, and set upon their work, while Mr. *Wesley* and the people were praying and praising God within. "It was a glorious time, (says he) with us: every word of exhortation sunk deep, every prayer was sealed, and many found the spirit of glory resting upon them."—The next day the house was completely pulled down, not one stone being left upon another: "Nevertheless, (said Mr. *Wesley* to a friend) the foundation standeth sure, and our house not made with hands, eternal in the heavens."—This day he preached again in the street, somewhat more quietly than before. In the evening the rioters became very noisy again, and threatened to pull down the house

where

where Mr. *Wesley* lodged. He went out to them; read the Riot-Act, and made a suitable exhortation; and they soon afterwards separated, and peace was restored.

May 27th. At five in the morning, he took leave of the Society in these words, *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.* He observes, "Our hearts were knit together, and greatly comforted: we rejoiced in hope of the glorious appearing of the great God, who had now delivered us out of the mouth of the lions. *David Taylor* informed me, that the people of *Thorpe*, through which we should pass, were exceedingly mad against us. So we found them as we approached the place, and were turning down the lane to *Barley-hall*. The ambush rose, and assaulted us with stones, eggs, and dirt. My horse flew from side to side, till he found his way through them. They wounded *D. Taylor* in the forehead, and the wound bled much. I turned back, and asked, what was the reason, a Clergyman could not pass without such treatment? At first the rioters scattered, but their captain rallying them, answered with horrible imprecations and stones. My horse took fright, and turned away with me down a steep hill. The enemy pursued me from afar, and followed shouting. Blessed be God, I received no hurt, only from the eggs and dirt. My clothes indeed abhorred me, and my arm pained me a little from a blow I received at *Sheffield*."—This conduct is undoubtedly disgraceful to humanity: I hope the present inhabitants of these towns will endeavour to retrieve their character, by a peaceable and obliging behaviour on all occasions. Mr. *Wesley* now spent an hour or two, with some quiet sincere persons, assem-

bled at *Barley-Hall*. By four o'clock in the afternoon he reached *Birstal*, a land of rest. Here they had peace in all their borders. Great multitudes were bowed down, by the victorious power of gospel truth. "It was (says Mr. *Wesley*) a time much to be remembered, for the gracious rain, wherewith our God refreshed us."—The next day he preached again, in the morning and at noon, to this child-like people, and again in the afternoon at *Ormsby*, in his way to *Leeds*. May 29th, he informs in his Journal, that, not a year before, he had come to *Leeds*, and found no man who cared for the things of God: "But (he observes) a spark has now fallen in this place also, and it will kindle a great flame. I met the infant Society, about fifty in number, most of them justified, and exhorted them to walk circumspectly. At seven o'clock, I stood before Mr. *Shent's* door, and cried to thousands, *Ho! every one that thirsteth, come ye to the water.* The word took place. They gave diligent heed to it, and seemed a people prepared for the Lord. I went to the great church, and was shewed to the Minister's pew. Five Clergymen were there, who a little confounded me, by making me take place of my elders and betters. They obliged me to help in administering the sacrament. I assisted with eight more Ministers, for whom my soul was much drawn out in prayer. But I dreaded their favour, more than the stones at *Sheffield*."—What Mr. *Wesley* here speaks respecting the Clergymen present, must not be understood as implying either disrespect or reproach. If he had any fault in his judgment of the Clergy, it was that he thought too highly of the Clerical office. The fear which he here speaks of, concerned himself only. He was fully convinced, that the *manner* in which he now preached the Gospel, was not contrary to any written law of God or man: from

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the circumstance of being excluded from the Churches, from the satisfaction he experienced in himself, in carrying the Gospel to those who would not come to it, and from the effect of his labours on multitudes of the people, he was fully satisfied that his present plan of proceeding was agreeable to the will of God. But he found, that the favours and friendly attentions of those who disapproved of it, tended to weaken his resolution to persevere in it. Kindness has a wonderfully assimulating influence on the human mind: it melts down opposition in a generous heart; and while a man feels nothing but the most agreeable sensations from it, he is insensibly changed into a conformity with those who shew him favour. Many have been turned from their duty, by kindness and favour, who could not be moved by persecution. Mr. *Wesley* felt the force of this assimilating principle, and hence he says, that he dreaded their favour more than the stones at *Sheffield*.

At two o'clock, he found a vast multitude waiting for the word, and strongly exhorted them to repent and believe the gospel, that their sins might be blotted out. He preached again at *Birstal*, calling upon the poor and maimed, the halt and blind, to come to the great supper. He observes, "My Lord disposed many hearts, I doubt not, to accept the invitation. He shewed me several witnesses of the truth, which they have now received in the love of it. I had a blessed parting with the Society. May 30th, my horse threw me, and fell upon me. My companion thought I had broken my neck; but my leg only was bruised, my hand sprained, and my head stunned, which spoiled me from making hymns, or thinking at all till the next day, when the Lord brought us safe to *Newcastle*. At seven o'clock I went to the room, which will contain about two thousand

thousand persons. We rejoiced for the consolation of our mutual faith."

Many persons at *Newcastle*, had been greatly agitated during the preaching, falling into convulsive motions with strong cries. At their first preaching of the Gospel, many, as he justly observes, were undoubtedly struck down into the deepest distress, which affected both soul and body. Mr. *Wesley* believed, that such instances might still continue to occur. But he soon perceived, that these natural affections, and the outward expressions of them, were easily imitated; and the persons at first so affected, being much noticed and talked of, this became a temptation to others to imitate their state. He says, "I have already detected many counterfeits." We recollect two instances, mentioned in his Journal before this period. A woman at *Kingswood* was greatly agitated under his preaching, and cried much: he turned to her and said, I do not think the better of you for crying, &c. and she presently became quite calm. A young girl at *Bristol* fell into fits, and seemed like one in a trance. She continued this practice for some time; but at length acknowledged she had done it, that Mr. *Wesley* might take notice of her. No man ever had a more tender sympathy with those in distress, than Mr. *Charles Wesley*; but no man abhorred hypocrisy, or a mere assumed appearance of religious concern more than he did. Yet he did not judge persons who appeared to be so affected, till he had the proper evidences on which he could form a true judgment; but he thought it prudent to give them no encouragement, until some evidence of their sincerity appeared. June 4th, "To day (says he) one came who was pleased to fall into a fit for my entertainment. He beat himself heartily: I thought it a pity to hinder him; so, instead of sing-

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ing over him, as had often been done, we left him to recover at his leisure. A girl, as she began her cry, I ordered to be carried out. Her convulsions were so violent, as to take away the use of her limbs, till they laid her without at the door, and left her; then, she immediately found her legs, and walked off. Some very unstil sisters, who always took care to stand near me, and tried who should cry loudest, since I have had them removed out of my sight, have been as quiet as lambs. The first night I preached here, half my words were lost, through the noise of their outcries. Last night before I began, I gave public notice, that whosoever cried, so as to drown my voice, should, without any man's hurting or judging them, be gently carried to the furthest corner of the room. But my porters had no employment the whole night! Yet the Lord was with us, mightily convincing of sin and of righteousness."

June 5th. "My soul was revived by the poor people at *Chowden*; and yet more at *Taufield*, where I called to great numbers, *Behold the Lamb of God*, &c. At *Newcastle* I preached in the crowded square, chiefly to the backsliders, whom I besought with tears to be reconciled to God. Surely Jesus looked upon some of them as he looked upon *Peter*. June 6th, I had the great comfort of recovering some of those who have drawn back. I trust we shall recover them again for ever. On the 8th, I spake to the Bands separately, and tried their faith. We certainly have been too rash and easy in allowing persons for believers on their own testimony. nay, and even persuading them into a false opinion of themselves. Some souls it is doubtless necessary to encourage; but it should be done with *prudence* and caution. To tell one in darkness that he has faith, is to keep him in darkness still, or to make him trust in a false

a false light; a faith that stands in the words of men, not in the power of God.—June 13th, I wrote thus to a son in the gospel, Be not over sure that so many are justified. By their fruits ye shall know them. You will see reason to be more and more deliberate in the judgment you pass on persons. Wait for their conversation. I do not know whether we can infallibly pronounce at the time, that any one is justified. I once thought several in that state, who, I am now convinced were under the drawings of the Father. Try the spirits therefore, lest you should lay the stumbling-block of pride in their way, and by supposing them to have faith before they have it, you keep them out of it for ever."

We may perceive by these observations, that Mr. *Wesley* was a diligent attentive watchman over the people. He carefully explored the unfrequented road through which he had to guide them, and honestly pointed out the flattering by-paths which led to misery and danger. But experience hath repeatedly shewn, that they who most want these salutary cautions, are the least disposed to receive them. Few persons have sincerity enough to be thankful for advice which tends to undeceive them; to strip them of some imaginary comforts, and make them think worse of themselves than they did before. Professors of religion are commonly the most impatient of such advice. It is certain, that these cautions require great prudence and discernment, in applying them to particular persons; but in a large body of people, and among a great number of Preachers, there is much more danger of flattering individuals into a false confidence, with a hope of giving them encouragement, than of hindering their progress by putting them upon a close and severe self-examination. In the one case we tread a slippery path, in the other

other we stand on firm ground. At this early period of the present revival of religion, Mr. *Wesley* saw the necessity of making these remarks. He repeated them frequently afterwards, and has been censured for so doing. I wish (observes Doctor *Whitehead)* the necessity of urging such advice on the preachers and people, may not greatly increase, while the practice of doing it is daily diminished.

Mr. *Wesley* observes, that since he had preached the gospel it never had greater success than at this time at *Newcastle.* " Yet (says he) we have no fits among us, and I have done nothing to hinder them, only declared that I do not think the better of any one for crying out. —June 16th, I set out for *Sunderland*, with strong aversion to preaching. I dragged myself to about a thousand wild people, and cried, *O Israel, thou hast destroyed thyself, but in me is thy help.* Never have I seen greater attention in any people at their first hearing the word. We rode to *Shields*, went to church, and the people flocked in crowds after me. The Minister spoke so low that he could not be heard in reading prayers; but I heard him loud enough afterwards, calling to the Church-Wardens to quiet the disturbance, whch none but himself had raised. I fancy he thought I should preach in the church where I stood, like some of the first Quakers. The Clerk came to me bawling out, " It was consecrated ground, and I had no business to preach on it. That I was no Minister," &c. When he had cried himself out of breath, I whispered in his ear that I had no intention to preach there. He stumbled on a good saying, " If you have any word of exhortation to the people, speak to them without." I did so, to a huge multitude waiting in the churchyard; many of them very fierce, threatening to drown me, and what not! I walked through the midst of them

them, and discoursed in strong awakening words on the *Jailor's* question, *What must I do to be saved?* The Church-Wardens and others laboured in vain to interrupt me, by throwing dirt, and even money among the people. Having delivered my message, I rode to the Ferry, crossed it, and met as rough friends on the other side. The mob of *North Shields* waited to salute me, with the Minister at their head. He had got a man with a horn instead of a trumpet, and bid him blow, and his companions shout. Others were almost as violent in their approbation. We went through honour and dishonour; but neither of them hurt us, and by six o'clock with God's blessing we came safe to *Newcastle*."

June 19th. Mr. *Wesley* took leave of the Society at *Newcastle*, who parted from him with tears and many prayers. Wherever he came, he preached or exhorted as opportunity offered, and on the 22d, reached *Epworth*, his native place. "All who met me (says he) saluted me with hearty joy. At eight in the evening I preached in *Edward Smith's* yard. July 23d, waking, I found the Lord with me, even my strong helper, the God of whom cometh salvation. I preached and guarded some new converts against spiritual pride." —The next day, June 24th, he arrived at *Nottingham*; and adds, "I found my brother in the market-place,* calling lost sinners to him who justifieth the ungodly. He gave notice of my preaching in the evening. At seven, many thousands attended in deep silence. Surely the Lord hath much people in this place. We began a society of nine members. June 25th, I came to *Birmingham*, and the next day, being Sunday, several of our persecuted brethren from *Wednesbury*, came

* See also Mr. *John Wesley's* Works, vol. xxviii. page 151.

came to me, whom I endeavoured to comfort. I preached at eight and at one o'clock; no man forbidding me. I expounded in the evening to several thousands. In the name of the Lord Jesus Christ, I began our Society. The number at present is thirteen."

June 27th. He set out for *London*, where he arrived on the evening of the 28th, having visited *Oxford* in his way thither. July 3d, he says, "Mr. *Hall*, poor moravianized Mr. *Hall*, met me at the chapel. I did him honour before the people. I expounded the Gospel as usual, and strongly avowed my intolerable attachment to the Church of *England*. Mr. *Meriton* and *Graves* assisted at the sacrament.—July 6th, I shewed from Romans the 5th, the marks of Justification, and overturned the vain confidence of several. I strongly warned them against seducers, and found my heart knit to this people. July 8th, *J. Bray* came to persuade me, not to preach till the Bishops should bid me. They have not yet forbid me; but by the grace of God I shall preach the word, in season and out of season, though they and all men forbid me."—July 11th, he left *London*, and the day following arrived in *Bristol*. He stayed there only one night, and then set out for *Cornwall*, and on the 16th, came safe to *St. Ives*. July 17th, he says, "I rose and forgot that I had travelled from *Newcastle*. I spake with some of this loving simple people, who are as sheep in the midst of wolves. The priests stir up the people, and make their minds evil affected towards their brethren. Yet the sons of violence are much checked by the Mayor, an honest Presbyterian, whom the Lord hath aised up.

Mr. *Wesley* continued preaching the Gospel at *St. Ives* and the places adjacent, till the beginning of August. During

During this time, he and the people passed through many difficulties and dangers, the rioters being numerous, and almost as desperate as those at *Sheffield*. The Mayor informed Mr. *Wesley* that the Ministers were the principal authors of all the mischief. In their sermons they continually represented Mr. *Wesley* and the preachers, as Popish Emissaries, and urged the enraged multitude to take all manner of means to stop them. While he was preaching at *St. Ives* on the 26th, he observes, "All was quiet, the Mayor having declared his resolution to swear twenty more Constables, and suppress the rioters by force of arms. Their drum he had seized. All the time I was preaching he stood at a little distance to awe the rioters. He has set the whole town against him, by not giving us up to their fury. But he plainly told Mr. *Hoblin*, that fire and faggot Minister, that he would not be perjured to gratify any man's malice. He informed us, that he had often heard Mr. *Hoblin* say, they ought to drive us away by blows, not by arguments."

During the riots he one day observes, "I went to church, and heard that terrible chapter *Jeremiah* the 7th; enough, one would think, to make even this hardened people tremble. Never were words more applicable than those: *Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The* TEMPLE OF THE LORD, *The* TEMPLE OF THE LORD, *The* TEMPLE OF THE LORD, *are these—Behold ye trust in lying words that cannot profit. Will ye steal, murder, and commit*

commit adultery, and swear falsely—and come and stand before me in this house? &c.

His brother having summoned him to *London*, to confer with the heads of the *Moravians*, and *Calvinists*, he set out on the 8th of August. "We had (says he) near three hundred miles to travel in five days. I was willing to undertake the labour for the sake of peace, though the journey was too great for us and our beasts, which we had used almost every day for three months. August 12th, hardly reached the *Foundery* by nine at night. Here I heard that the *Moravians* would not be present at the Conference. *Spangenberg* indeed said he would, but immediately left *England*. My brother was come from *Newcastle*; *J. Nelson* from *Yorkshire*; and I from the Land's End, for good purpose!"

October 17th. He set out to meet his brother at *Nottingham*, who had escaped with his life, almost by miracle, out of the hands of the mob at *Wednesbury*. On the 21st, Mr. *Charles Wesley* observes, "My brother came, delivered out of the mouth of the Lions! His clothes were torn to tatters—He looked like a soldier of Christ. The mob of *Wednesbury*, *Darlaston*, and *Walsal*, were permitted to take and carry him about for several hours, with a full intent to murder him: but his work is not yet finished, or he had been now with the souls under the Altar. October 24th, I had a blessed parting from the Society, and by night came wet and weary to *Birmingham*. On the 25th, was much encouraged by the patience of our brethren from *Wednesbury*. They pressed me to come and preach to them in the midst of the town. It was agreed between my brother and me, that if they asked me I should go. Accordingly we set out in the dark, and came to *Francis Ward's*, from whence my brother had been

been carried last Thursday night.* I found the brethren assembled, standing fast in one mind and spirit, in nothing terrified by their adversaries. The word given me for them, was, "Watch ye, stand fast in the faith, quit yourselves like men, be strong." Jesus was with us in the midst, and covered us with a covering of his spirit. Never was I before, in so primitive an assembly. We sang praises with courage, and could all set our seal to the truth of our Lord's saying, *Blessed are they that are persecuted for righteousness sake.* We laid us down and slept, and rose up again, for the Lord sustained us. As soon as it was light, I walked down the town and preached boldly. It was a most glorious time: our souls were satisfied as with marrow and fatness; and we longed for our Lord's coming to confess us before his Father, and before his holy angels.—We now understood what it was to receive the word in much affliction, and yet with joy in the Holy Ghost.

"I took several new members into the Society; and among them, the young man whose arm had been broke, and *Munchin*, upon trial, the late captain of the mob. He has been constantly under the word, since he rescued my brother. I asked him what he thought of him? "Think of him, (said he) that he is a man of God, and God was on his side, when so *many of us* could not kill *one man*." We rode through the town unmolested on our way to *Birmingham*, where I preached. I rode on to *Evesham*, and found *John Nelson* preaching, and confirmed his word. October 27th, preached at five in the morning, then read prayers and preached twice at *Quinton*, and the fourth time at *Evesham*, with great liberty."

October

* See Mr. *John Wesley's* Works, vol. xxviii. page 175.

October 29th, he came once more to *Bristol*, where, he observes, that he had only spent one day for six months. On the 31st, he set out for *Wales*, and reached *Cardiff* on the first of November. "The gentlemen, (says he) had threatened great things if I ever came there again. I called in the midst of them, "Is it nothing to you, all ye that pass by," &c. The love of God constrained me to speak and them to hear. The word was irresistible. After it one of the most violent opposers took me by the hand, and pressed me to come and see him. The rest were equally civil all the time I staid; only one drunkard made some disturbance, and when sober, sent to ask my pardon.—The voice of praise and thanksgiving was in the Society. Many are grown in grace and in the knowledge of our Lord and Saviour *Jesus Christ*. I passed an hour with the wife and daughter of the Chief Bailiff, who are waiting as little children for the kingdom of God."

November 6th. Mr. *Wesley* returned to *Bristol*. On the 16th he preached at *Bath* in his way to *Cirencester*, and the Lord gave testimony to his word. He travelled on, and preached at *Evesham*, *Gutherton*, *Quinton*, and *Oxford*; and on the 23d, at the *Foundery*. He staid in *London*, labouring in public and private, for the good of the people, till January 30th, 1744, when he again set out for the North, recommended to the grace of God by all the brethren. On the first of February, he came to *Birmingham*. He observes, "A great door is opened in the country, but there are many adversaries." The Preacher at *Dudley* had been cruelly abused by a mob of Papists and Dissenters; the Dissenters being stirred up by Mr. *Whiting* their minister. "It is probable, (says Mr. *Wesley*) that he would have been murdered, but for an honest Quaker, who favoured his escape by disguising him in his broad

broad hat and drab coloured coat. *Staffordshire*, at present, seems the seat of war." Mr. *Wesley* here uses the word *Dissenters* in the common acceptation, as denoting either Presbyterians, Independents, or Baptists; but which of these denominations is here intended we do not know. No men have cried out with more vehemence against persecution, when under the rod, than the Dissenters; and yet we find that their principles and practices have sometimes been at variance. I am inclined to think, (observes Doctor *Whitehead)* that the *Friends*, or Quakers, as they are commonly called, are the only denomination of Christians in *England*, of any long standing, who have never been guilty of persecution, in some form or other. Candour must acknowledge that this is greatly to their praise.

February 2d. " I set out with brother *Webb*, for *Wednesbury*, the field of battle. We met with variety of greetings on the road. I cried in the street, " Behold the Lamb of God, which taketh away the sins of the world." Several of our persecutors stood at a distance, but none offered to make the least disturbance. I walked through the blessings and curses of the people (but the blessings exceeded) to visit Mr. *Egerton's* widow. Never have I observed such bitterness as in these opposers. February 3d, I preached, and prayed with the Society, and beat down the fiery self-avenging spirit of resistance, which was rising in some to disgrace, if not to destroy the work of God." Mr. *Wesley* preached within sight of *Dudley*, and then waited on the friendly Captain *Dudley*, who had stood in the gap, and kept off persecution at *Tippen-Green*, while it raged all around. He then returned in peace through the enemy's country.

The rioters now gave notice that they would come on the Tuesday following, and pull down the houses and

and destroy the goods of the Methodists. "One would think (says Mr. *Wesley)* there was no King in *Israel.* There is certainly no Magistrate, who will put them to shame in any thing. Mr. *Constable* offered to make oath that their lives were in danger, but the Justice refused it, saying that he could do nothing. Others of our complaining brethren met with the same redress, being driven away with revilings. The Magistrates do not themselves tear off their clothes and beat them, they only stand by and see others do it. One of them told Mr. *Jones*, it was the best thing the mob ever did, so to treat the Methodists; and he himself would give five pounds to drive them out of the country. Another when our brother *Ward* begged his protection, delivered him up to the mercy of the mob, who had half murdered him before, and throwing his hat round his head, cried, huzza boys, well done, stand up for the church."—Such Magistrates, sworn to maintain the public peace, and such defenders of a national church, are a lasting disgrace to any government. Mr. *Wesley* adds, "No wonder that the mob, so encouraged, should say there is no law for the Methodists. Accordingly, like outlaws they treat them, breaking their houses, and taking away their goods at pleasure: extorting money from those who have it, and cruelly beating those who have it not. February 4th, I spoke with those of our brethren who have lost this world's goods, and found them entirely resigned to the will of God; all thoughts of resistance, blessed be God, are over. The chief of them said to me, "Naked came I into the world, and I can but go naked out of it." They are resolved, by the grace of God, to follow my advice, and to suffer all things. Only I wished them to go round again to the Justices and give information of their danger. Mr. *Constable* said he had just been

with one of them, who redressed him only by bitter reproaches, that the rest were of the same mind, and could not plead ignorance, because the rioters had the boldness to set up papers inviting all the country to rise with them *to destroy the Methodists*.—At noon I returned to *Birmingham*, having continued two days in the lion's den unhurt."

Mr. *Wesley* now set out for *Nottingham*, where he arrived on the 6th, and found that here also, the monster persecution was lifting up its destructive head. "Our brethren (says he) are violently driven from their place of meeting, pelted in the streets, &c. and mocked with vain promises of justice by the very man who underhand encourages the rioters. An honest *Quaker* has hardly restrained some of our brethren from resisting evil: but henceforth I hope, they will meekly turn the other cheek."

Mr. *Wesley* and his friends at *Nottingham* sent a person to *Litchfield*, to get intelligence of what mischief had been done in *Staffordshire*, by the rioters in their threatened insurrections. He returned on the ninth, and Mr. *Wesley* gives the following account. "He met our brother *Ward*, who had fled thither for refuge. The enemy had gone to the length of his chain: all the rabble of the county were gathered together, and laid waste all before them. I received a note from two of the sufferers, whose loss amounts to two hundred pounds. My heart rejoiced in the great grace which was given them; for not one resisted evil; but they took joyfully the spoiling of their goods. We gave God glory, that Satan was not suffered to touch their lives: they have lost all besides, and rejoice with joy unspeakable."

Mr. *Wesley* now went on to *Newcastle*, preaching every where as he had opportunity. The year forty-four,

four, was considered as a time of public danger. There was much talk of the *Pretender*, and the *French* threatened an invasion in support of his pretensions to the Crown of England. In this critical situation of affairs, it was thought proper by many, that Mr. *John Wesley* should write an address to the King in the name of the Methodists. This address was accordingly drawn up * but not delivered. On the 6th of March Mr. *Charles Wesley*, wrote to his brother on this subject, as follows. "My objection to your address in the name of the Methodists, is, that it would constitute us a sect: at least it would *seem to allow* that we are a body distinct from the *National* Church; whereas we are only a sound part of the Church. Guard against this, and in the name of the Lord address to morrow." —March 14th, being at *Birstal*, a person informed him there was a Constable who had a warrant in which his name was mentiond. Mr. *Wesley* sent for him, and found it was, "To summon witnesses to some treasonable words said to be spoken by one *Wesley*." He was just leaving *Birstal* when this information was given him; but he now determined not to go forward for *London* as he intended, thinking it better to appear before the Justices at *Wakefield* the next day, and look his enemies in the face. Accordingly, he rode to *Wakefield* the next morning, and waited on Justice *Burton* at his Inn, with two other Justices, Sir *Rowland Wynn*, and the Rev. Mr. *Zouch*. He informed Mr. *Burton*, that he had seen a warrant of his, summoning witnesses of some treasonable words, said to be spoken by one *Westley*: that he had put off his journey to *London*, that he might answer whatever should be laid to

 his

* See Mr. *John Wesley's* Works, vol. xxviii. page 209, where the Address itself is inserted.

his charge. Mr. *Burton* replied, he had nothing to say against him, and he might depart. Mr. *Wesley* answered, "That is not sufficient without clearing my character, and that of many innocent people, whom their enemies are pleased to call Methodists." "Vindicate them, said my brother Clergyman, that you will find a very hard task." I answered, as hard as you may think it, I will engage to prove that all of them, to a man, are true members of the Church of *England*, and loyal subjects of his Majesty King *George*. I then desired they would administer to me the oaths; and added, I wish, gentlemen, that you could send for every Methodist in *England*, and give them all the same opportunity you do me, of declaring their loyalty upon oath. Justice *Burton* said, he was informed that we constantly prayed for the *Pretender* in all our Societies, or nocturnal meetings, as Mr. *Zouch* called them. I answered, the very reverse is true. We constantly pray for his Majesty King *George*, by name. Here are such hymns (shewing them) as we sing in our Societies. Here is a sermon which I preached before the University, and another preached there by my brother. Here are his Appeals and a few more tracts, containing an account of our principles and practices. Here I gave them our books, and was bold enough to say, I am as true a church of England man, and as loyal a subject as any man in the kingdom. They all cried that was impossible. But it was not my business to dispute, and as I could not answer till the witnesses appeared, I withdrew without further delay.

"While I waited at a neighbour's house, the Constable from *Birstal*, whose heart the Lord had touched, was brought to me by one of the brethren. He told me he had summoned the principal witness, *Mary Castle*,

Castle, on whose information the warrant was granted. She was setting out on horseback when the news came that I was not gone forward to *London*, as they expected, but had returned to *Wakefield*. Hearing this she turned back, and declared to him that she did not hear the treasonable words herself, but another woman had told her so. Three more witnesses, who were to swear to my words retracted likewise, and knew nothing of the matter. The fifth, Mr. *Woods*, an Alehouse-keeper, is forth-coming, it seems, in the afternoon. I now plainly see the consequence of not appearing here to look my enemies in the face. Had I gone on my journey, there would have been witnesses enough, and oaths enough, to stir up a persecution against the Methodists. I took the witnesses' names, and a copy of the warrant as follows.

West Riding of *Yorkshire*.

To the Constable of *Birstal*, of the said Riding, or Deputy,

"THESE are, in his Majesty's Name, to require and command you to summon *Mary Castle*, of *Birstal* aforesaid, and all other such person or persons as you are informed can give any information against one *Westley*, or any other of the Methodist Preachers, for speaking any treasonable words or exhortations, as praying for the *banished*, or the *Pretender*, &c. to appear before me, and other of his Majesty's Justices of the Peace for the said Riding, at the *White Hart* in *Wakefield*, on the 15th of March instant, by ten o'clock in the forenoon, to be examined, and to declare the truth of what they and each of them know touching the premises; and that you likewise make a

return

return hereof, before us on the same day. Fail not. Given under my hand the tenth of March, 1744.

E. BURTON."

"Between two and three o'clock, Mr. *Woods* came, and started back on seeing me, as if he had trod upon a serpent. One of the brethren took hold of him, and told me, he trembled every joint of him. The Justices Clerk had bid the Constable bring *Woods* to him as soon as ever he came. But notwithstanding the Clerk's instructions, *Woods* frankly confessed, now he was come, he had nothing to say, and would not have come at all, if they had not forced him.

"I waited at the door till seven in the evening, while they were examining the disaffected. I took public notice of *Okerhousen*, the *Moravian* teacher; but not of Mr. *Kendrick*. When all their business was over, and I had been insulted at their door from eleven in the morning till seven at night, I was sent for and asked, what would Mr. *Wesley* desire? *Wesley*. I desire nothing but to know what is alleged against me. Justice *Burton* said, what hope of truth from him? Then addressing himself to me, "Here are two of your brethren, one so silly it is a shame he should ever set up for a teacher; and the other has a thousand lies and equivocations upon oath. He has not wit enough, or he would make a complete *Jesuit*." I looked round, and said, I see none of my brethren here, but this gentleman, pointing to the Reverend Justice, who looked as if he did not thank me for claiming him. *Burton*. "Why do you not know this man?" pointing to *Kendrick*. *Wesley*. Yes Sir, very well; for two years ago I expelled him from our Society in *London*, for setting up for a Preacher. To this poor *Kendrick* assented; which put a stop to further reflections on the Methodists.

Methodists. Justice *Burton* then said, I might depart, for they had nothing against me. *Wesley*. Sir, that will not satisfy me; I cannot depart till my character be fully cleared. It is no trifling matter: even my life is concerned in the charge. *Burton*. I did not summon you to appear. *Wesley*. I was the person meant by one *Westley*, and my supposed words were the occasion of your order, which I read signed with your name. *Burton*. I will not deny my orders, I did send to summon the witnesses. *Wesley*. Yes; and I took down their names from the Constable's paper. The principal witness, *Mary Castle*, was setting out, but hearing I was here, she turned back, and declared to the Constable, she only heard another say, that I should speak treason. Three more of the witnesses recanted for the same reason: and Mr. *Woods*, who is here, says he has nothing to say, and should not have come, had he not been forced by the Minister. Had I not been here, he would have had enough to say; and you would have had witnesses and oaths enough; but I suppose, my coming has prevented theirs. One of the Justices added, "I suppose so too."

"They all seemed fully satisfied, and would have had me to have been so too. But I insisted on their hearing Mr. *Woods*. *Burton*. Do you desire he may be called as an evidence for you? *Wesley*. I desire he may be heard as an evidence against me, if he has ought to lay to my charge. Then Mr. *Zouch* asked Mr. *Woods*, what he had to say? What were the words I had spoken. *Woods* was as backward to speak as they to hear him: but was at last compelled to say, "I have nothing to say against the Gentleman; I only heard him pray, that the Lord would call home his banished ones." *Zouch*. But were there no words before or after, which pointed to these troublesome times?

Woods.

Woods. No: none at all. *Wesley.* It was on February the 12th, before the earliest news of the invasion. But if folly and malice may be interpreters, any words, which any of you Gentlemen, may speak, may be construed into treason. *Zouch.* It is very true. *Wesley.* Now, Gentlemen, give me leave to explain my own words. I had no thoughts of praying for the *Pretender;* but for those who confess themselves strangers and pilgrims upon earth; who seek a country, knowing this is not their home. The scriptures, yes Sir, (to the Clergyman) know that the scriptures speak of us as captive exiles, who are absent from the Lord, while present in the body. We are not at home till we are in heaven. *Zouch.* I thought you would so explain the words, and it is a fair interpretation—I asked if they were all satisfied? They said they were; and cleared me as fully as I desired. I then asked them again, to administer to me the oaths. Mr. *Zouch* looked on my sermon, and asked who ordained me? I answered, the Archbishop and Bishop of *London*, in the same week. He said, with the rest, it was quite unnecessary, since I was a Clergyman, and student of *Christ Church*, and had preached before the University, and taken the oaths before. Yet I mentioned it again, till they acknowledged in explicit terms, "That my loyalty was unquestionable." I then presented Sir *Rowland* and Mr. *Zouch*, with the Appeal, and took my leave."

Mr. *Wesley* now returned to *Birstal*, where he preached, and then left *Yorkshire*. He came to *Derby*, and *Nottingham*; at the last of which places, the mob was become outrageous, under the patronage of the Mayor. The Methodists presented a petition to the Judge, as he passed through the town, and he gave the Mayor a severe reprimand, and encouraged them

them to apply for relief if they were further molested. But the Mayor paid no regard to the Judge, any longer than while he was present. On the 22d of March Mr. *Wesley* arrived safe in *London*. Here he continued his labours till the beginning of May, when he went down to *Bristol*, and returned in about eight days. There was at this time a *Thomas Williams*, who had been admitted to preach in the *Foundery*, and had acquired considerable influence among the people. He applied for ordination, was disappointed, and laid the blame chiefly on Mr. *Wesley*, who had been as a father to him, and rendered him every friendly office in his power. He now shewed himself unworthy of such friendship. Mr. *Wesley* observes, "He answers the character one of his intimates gave me of him. 'I never thought him more than a speaker: I can see no grace he has. His conversation is quite contrary to the Gospel, light and vain. He is haughty, revengeful, headstrong, and unmanageable.' June 15th, I was grieved to hear more and more of W—'s ingratitude. A lying spirit seems to have taken full possession of him. There is nothing so gross or improbable which he does not say."—By lies and insinuating arts, he was too successful in prejudicing some of Mr. *Wesley's* friends against him. "Alas! (observes Dr. *Whitehead*) how little use do the people make of their understanding! how easily do they suffer their eyes to be blinded, and their hearts to be imbittered by artful men, against those who are honestly labouring to do them good! It is truly wonderful to observe, how soon they give themselves up to believe the most improbable stories which malice can invent, against their best friends; how quickly they drink deep into the spirit of religious persecution, even of those very persons, whom a little before they loved as their own souls. This was in

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our sister *Davey*. Is not this a brand plucked out of the fire!"

February 3d, 1746. He opened the new chapel in Wapping, and preached from 1 Cor. xv. 1. *Moreover brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand.*—The next day he wrote to a friend, expressing his apprehensions that God was about to pour out heavy judgments on the nation. He says to his friend, "You allow us one hundred years to fill up the measure of our iniquity; you cannot more laugh at my vain fear, than I at your vain confidence."—This, and the preceding year, were times of danger and national alarm: and it is observable that religious people are more apprehensive of divine judgments, at such seasons, than other persons. Those fearful apprehensions have been falsely attributed to superstition; but I think they arise from a more rational and laudable principle. Religious persons have a more clear knowledge than others, of the enormity and guilt of national sins; they see more clearly the mercies enjoyed, and know more perfectly the holiness and vengeance of God against sin, when once a nation has filled up the measure of its iniquity; and hence arises their fear, in any public danger, lest this should then be the case. We have not indeed, any certain rule of judging when a nation has filled up the measure of its iniquity, and is ripe for divine vengeance; and therefore may often be mistaken in applying a general principle, in itself true, to a particular instance. But every good man will rejoice, when, in times of public disturbance and danger, God is better to us than our fears and conscious guilt suggested. This was the case of Mr. *Wesley*.—Being at *Bristol* when he first heard the news of the victory at *Culloden*, over the rebel army, he observes,

"I spoke

October 10th, he set out for the North, travelling through the Societies to *Newcastle*, and every where strengthening the brethren, and convincing gainsayers with great success. He laboured sometimes in *Newcastle* and the neighbouring places; and having sustained great bodily fatigue, and escaped many dangers in travelling through deep snow, at this unfavourable season of the year, he again reached *London* in safety, on the 29th of December.

In 1745, Mr. *Wesley* confined his labours chiefly to *London*, *Bristol*, (including the neighbouring places) and *Wales*. August 1st, he observes, "We began our conference, with Mr. *Hodges*, four of our assistants, *Herb. Jenkins*, and Mr. *Gwynne*. We continued it five days, and parted in great harmony and love."—On the 25th, he was in *Wales*, and Mr. *Gwynne* sent his servant, to shew him the way to *Garth*; but having some time before sprained his leg, and having taken too much exercise after the accident, he was unable to go; and at length left Wales, without visiting that agreeable family.—The following is a remarkable instance of his zeal in doing good to the vilest and most wretched of human beings. October 9th, "After preaching at Bath, a woman desired to speak with me. She had been in our Society; but left it through offence, and fell by little and little into the depth of vice and misery. I called Mrs. *Naylor* to hear her mournful account. She had lived some time in a wicked house, in Avon-street; confessed it was hell to her, to see our people pass by to preaching; but knew not what to do, or how to escape. We bid her fly for her life, and not once look behind her. Mrs. *Naylor* kept her with herself till morning, and then I carried her with us in the coach to *London*, and delivered her to the care of our

sake of convenience; but that they might constantly have persons about them who might be witnesses of their conduct and behaviour. This was prudent, considering the false reports which were propagated concerning them.—June 2d, Mr. *Charles Wesley* left *Bristol*, accompanied with a Mr. *Waller*; intending to visit the brethren in *Cornwall*. He took a large circuit in his way thither; preaching sometimes in a house, and occasionally in the street, where he met with various treatment from the people. At *Tavistock*, he found great opposition, the people behaving almost like wild beasts: they were restrained however, from doing any mischief. Here, some of Mr. *Whitefield's* society at *Plymouth*, met him, and importuned him to come and preach among them, and he complied with their request. Mr. *Whitefield* was his particular friend: and no man, perhaps, ever felt the attachment of friendship, in a stronger degree, than Mr. *Charles Wesley*: yet on account of some difference in opinion he determined to preach, not in their house, but in the streets, or field only. He might perhaps be afraid, lest he should say something in the warmth of an extempore discourse, which would give offence, or promote disputings among them. At length, however, their importunity overcame his resolution and caution. He met them in their house, prayed with them, and endeavoured to provoke them to love and good works. He soon found that God was with them; who does not make those distinctions among his true worshippers, for speculative errors, which men are apt to imagine. Mr. *Wesley* observes, "I found no difference between them and our children at *Kingswood*, or the *Foundery*." He continued a few days, till the 23d, with this earnest artless people, who seemed ready to devour the word. During his stay here, he went over to the *Dock*, and

preached

preached *Christ* crucified to a great multitude of hearers. The word was as a fire, melting down all it touched. He adds, "We mourned and rejoiced together in him that loved us. I have not known such a refreshing time since I left *Bristol*." Sunday, June 22d, he preached again on a hill in *Stoke* Church-yard, to upwards of four thousand persons by computation. Some reviled at first, but Mr. *Wesley* turning to them and speaking a few words, silenced them, the generality behaving as men who feared God. When he had finished his discourse they followed him with blessings; only one man cursed, and called him *Whitefield* the second.

He now prepared to leave them. Our own children, says he, could not have expressed greater affection to us at parting. If possible, they could have plucked out their own eyes, and have given them to us. Several offered me money; but I told them I never accepted any. Others would have persuaded Mr. *Waller* to take it; but he walked in the same steps and said their love was sufficient."

Mr. *Wesley* reached *Gwennup*, in the West of *Cornwall*, on the 26th of June, and he gives the following account of the state of the people. "Upon examination of each separately, I found the Society in a prosperous way: their suffering had been for the furtherance of the Gospel. The opposers behold and wonder, at their stedfastness and godly conversation.—June 29th, my evening congregation was computed to be upwards of five thousand. They all stood uncovered, kneeled at prayer, and hung, *Narrantis ab ore*.* For an hour and a half, I invited them back to their Father,

 and

* *On the mouth of the Speaker.* A strong metaphorical expression for attention.

and felt no hoarseness, or weariness afterwards. I spent an hour and a half more with the Society, warning them against pride, and the love of the creature; and stirring them up to universal obedience.

Monday June 30th, "Both sheep and shepherds, had been scattered in the late cloudy day of persecution: but the Lord gathered them again, and kept them together by their own brethren; who began to exhort their companions, one, or more in every Society. No less than four have sprung up in *Gwennup*. I talked closely with each, and found no reason to doubt that God had used them thus far. I advised, and charged them, not to stretch themselves beyond their line, by speaking out of the Society, or fancy themselves public teachers. If they keep within their bounds as they promise, they may be useful in the Church: and I would to God, that all the Lord's people were prophets like these."

July 3d. "At *Lidgeon*, I preached *Christ* crucified, and spake with the Classes, who seem much in earnest. Shewed above a thousand sinners at *Sithney*, the love and compassion of *Jesus*, towards them. Many who came from *Helstone*, a town of rebels and persecutors, were struck, and confessed their sins, and declared they would never more be found fighting against God.—July 6th, At *Gwennup*, near two thousand persons listened to those gracious words, which proceeded out of his mouth, *Come unto me all ye that travel and are heavy laden, &c.*. Half of them were from *Redruth*, which seems on the point of surrendering to the Prince of Peace. The whole country finds the benefit of the Gospel. Hundreds, who follow not with us, have broke off their sins, and are outwardly reformed; and the persecutors in time past, will not now suffer a word to be spoken against this way. Some of those who

fell

fell off in the late persecution, desired to be present at the Society.

"At *St. Ives*, no one offered to make the least disturbance: indeed the whole place is outwardly changed in this respect. I walk the streets with astonishment, scarcely believing it is *St. Ives*. All opposition falls before us, or rather is fallen, and not yet suffered to lift up its head again. This also hath the Lord wrought.

July 19th. "Rode to *Sithney*, where the word begins to take root. The rebels of *Helstone* threatened hard—they say all manner of evil of us. Papists we are, that is certain: and are for bringing in the Pretender. Nay the vulgar are persuaded that I have brought him with me; and *James Waller* is the man. But law is to come from *London* to-night to put us all down, and set *a price* upon my head." It is hardly possible to conceive the danger of Mr. *Wesley's* situation, when such an opinion as this prevailed among the fierce Tinners of *Cornwall*. But he trusted in God and was protected. He observes, "We had notwithstanding, a numerous congregation, and several of the persecutors. I declared my commission to open their eyes, to turn them from darkness to light, &c. Many appeared convinced, and caught in the Gospel net."

The next day, being Sunday, Mr. *Wesley* preached again, and near one hundred of the fiercest rioters were present. A short time before, these men had cruelly beat the sincere hearers, not sparing the women and children. It was said, the minister of the parish had hired them for that purpose. But now, these very men, expecting a disturbance, came to protect Mr. *Wesley*, and said they would lose their lives in his defence. The whole congregation was attentive and quiet.

It is not easy, perhaps impossible, to give a satisfactory reason, on natural principles, for that sudden and entire change which sometimes takes place on these occasions, in the minds of the most violent opposers of the Gospel. "I believe (adds Doctor *Whitehead*) the most attentive observer could never discover any external circumstance, sufficient to produce the change. If we admit a particular providence, and a divine supernatural influence on the mind of man, the matter becomes plain and easy; but without taking these into account, both this and many other things appear inexplicable mysteries. I believe the chief objections which philosophers, who make high pretensions to reason, have made to many Christians on these two points, have originated in a supposition, that a particular providence, and a supernatural influence on the mind, are not directed by fixed laws, analogous to the operations of Divine power in the works of nature; and that a supernatural influence must supercede or derange the operations of our natural faculties. But in both these things, I apprehend they are mistaken. It appears to me, that the interpositions of Providence in the affairs of men, and a Divine influence on the human mind, are under regulations, or laws, according to the œconomy of the Gospel, which are as wisley adapted to attain the end proposed, in the circumstances of the subjects to which they are applied; and operate with as much certainty, under these circumstances, as the laws by which the heavenly bodies are preserved within their respective orbits, and directed in their various motions. The subjects of a particular providence, and of divine influence, in this view of them, are moral agents, possessed of active powers; which I apprehend are essentially different from the re-action, or the repulsive force of inanimate bodies. But were moral agents to be

be conformable to these laws of a particular providence, and of divine influence, in the œconomy of the Gospel, I have no doubt but they would operate with as much regularity and certainty, as the laws of motion. Nor is it necessary that a supernatural influence on the mind, should either supersede or derange the operations of our natural faculties. It gives efficacy to the external means of instruction, and co-operates with them; it gives vigour and strength to the soul, in the acquisition of knowledge and virtue on the gospel plan, and enables us to attain such degrees of them, as could not be attained under any circumstances, by our merely natural powers. Indeed, when I consider the Gospel, not only as a revelation from God, of truths useful to man, but as the means divinely appointed, of redeeming him from sin and death, and by a resurrection restoring him to immortal life and glory: when I consider the connected series of prophecies, which for ages prepared the world for its reception as an universal blessing; the manifestations of divine power at its promulgation and establishment; the glory attributed to *Jesus Christ*, in the Scriptures, as our Redeemer and Advocate; and the relation which he constantly bears to his people as their Captain, and the Head of his Church; it appears to me, altogether derogatory from the wisdom and goodness of God to suppose, that the Gospel, connected with all these circumstances, should now be left in the world as a deserted orphan, to shift for itself in the best manner it can, without any divine influence, or superintending care. This supposition renders the Gospel unworthy of the sublime descriptions given of it in the Old and New Testament; and reduces it to a mere system of Ethics, or moral precepts, as inadequate to the great and noble purpose of man's redemption,

redemption, as the moral teachings of *Socrates* or *Plato*."

Whatever may be said of these reasonings, Mr. *Wesley* thought he was in the way of his duty, and under the protection of a *particular* Providence; and pursued his labours with great diligence, confidence, and success. He was informed that the people of *St. Just*, being scattered by persecution, had wandered into by-paths of error and sin, and had been confirmed therein by their exhorter. He visited them, and spake with each member of the Society; and adds, "I was amazed to find them just the reverse of what they had been represented. Most of them had kept their first love, even while men were riding over their heads, and while they were passing through fire and water. Their exhorter appears a solid humble Christian, raised up to stand in the gap, and keep the trembling sheep together." The next day he again talked with some of the Society, and says, "I adored the miracle of grace, which has kept these sheep in the midst of wolves. Well may the despisers behold and wonder. Here is a bush, burning in the fire yet not consumed! What have they not done to crush this rising sect; but lo! they prevail nothing! For one Preacher they cut off, twenty spring up. Neither persecutions nor threatnings, flattery nor violence, dungeons, or sufferings of various kinds, can conquer them. Many waters cannot quench this little spark which the Lord hath kindled, neither shall the floods of persecution drown it."

"Monday, July 28th, I began my week's experiment of leaving off tea: but my flesh protested against it. I was but half awake and half alive, all day: and my head-ach so increased towards noon, that I could neither speak nor think. So it was for the two following days, with the addition of a violent diarrhœa, occasioned

casioned by my milk diet. This so weakened me, that I could hardly sit my horse. However, I made a shift to ride to *Gwennup*, and preached and met the Society. Being very faint and weary, I would afterwards have eat something, but could get nothing proper."

The congregations had been large in most places, during his stay in the West of *Cornwall:* but it being generally known that he was now preparing to leave it, they were greatly increased. Sunday August 10th, being at *Gwennup;* he observe, "Nine or ten thousand, by computation, listened with all eagerness, while I recommended them to God, and the word of his grace. For near two hours I was enabled to preach Repentance towards God, and faith in our Lord Jesus Christ. I broke out, again and again, into prayer and exhortation; believing, not one word would return empty. Seventy years sufferings would be overpaid, by one such opportunity. Never had we so large an effusion of the spirit, as in the Society; I could not doubt at that time, either of their perseverance, or my own: and still I am humbly confident, that we shall stand together among the multitude which no man can number."

The next day, August 11th, being filled with thankfulness to God, for the mercies shewn to himself and the people, he wrote a thanksgiving hymn, which begins thus:

All thanks be to God,
Who scatters abroad
Throughout every place,
By the least of his servants, his savour of grace:
Who the victory gave
The praise let him have;
For the work he hath done,
All honour and glory to Jesus alone! &c.

He

He now travelled forward to St. *Endy's*, and preached on, *Repent and believe the Gospel.* His friends, the Rev. Messrs. *Bennet* and *Tomson*, were present. "As I was concluding, (says he) a Gentleman rode up to me very fiercely, and bid me come down. We exchanged a few words, and talked together more largely in the house. The poor drunken Lawyer went away in as good a humour as he was then capable of. I had more difficulty to get clear of a different antagonist, one *Adams*, an old Enthusiast, who travels through the land, as overseer of all the Ministers."

Having received many letters from Mr. *Kinsman's* family, Mr. *Jenkins*, and others at *Plymouth*, importuning him to favour them with another visit on his return, he complied with their request, on the 14th of August; and on the 18th, he took boat at the Dock, accompanied by several friends, to meet a congregation at some distance. He observes, "The rough stormy sea tried our faith. None stirred, or we must have been overset. In two hours, our invisible Pilot brought us safe to land, thankful for our deliverance, humbled for our littleness of faith, and more endeared to each other by our common danger. We found thousands waiting for the word of life. The Lord made it a channel of grace. I spoke and prayed alternately, for two hours. The moon-light added to the solemnity. Our eyes overflowed with tears; and our hearts with love: scarce a soul but was affected with grief or joy. We drank into one spirit, and were persuaded, that neither life nor death, things present, nor things to come, shall be able to separate us *from the love of God which is in Christ Jesus our Lord.*"

Mr. *Wesley* continued his labours daily, visiting various places in his way to *Bristol*, where he arrived on the 28th, and came safe to *London* on the 2d of September.

He

He staid here a fortnight, during which he became acquainted with Mr. *Edward Perronet*, a sensible, pious, and amiable young man. September the 16th, they set out, accompained by several friends, to pay a visit to the Rev. Mr. *Perronet*, Vicar of *Shoreham* in *Kent*; a man of a most artless child-like spirit, and zealous for the doctrines of the Gospel. But his preaching and godly conversation, had, as yet, but little influence on the minds of the people, who, through ignorance, opposed the truth with great violence. It is probable, notice had been given, that Mr. *Wesley* would preach in the church. "As soon (says he) as I began preaching, the wild beasts began roaring, stamping, blaspheming, ringing the bells, and turning the church into a bear-garden. I spoke on for half an hour, though only the nearest could hear. The rioters followed us to Mr. *Perronet's* house, raging, threatening, and throwing stones. *Charles Perronet* hung over me, to intercept the blows. They continued their uproar, after we got into the house." Mr. *Wesley* returned to *London*, with Mr. *E. Perronet*, and October the 9th, being appointed as a day of public thanksgiving for national mercies, the Foundery was filled at four in the morning. Mr. *Wesley* preached from those words, *How shall I give thee up Ephraim?* He adds, "Our hearts were melted by the long-suffering of God; whose power we found disposing us to the true thanksgiving. It was a day of solemn rejoicing. O that from this moment, all our rebellions against God might cease!

Though the winter was now approaching, and travelling far North is both difficult and dangerous at this season, yet Mr. *Wesley*, in a poor state of health, determined to take his Northern journey as far as *Newcastle-upon-Tyne*. October 10th, he tells us, "I set out

out for *Newcastle* with my young companion and friend, *E. Perronet*, whose heart the Lord hath given me. His family has been kept from us so long by a mistaken notion, that we were against the Church." He visited the brethren in *Staffordshire*, and on the 15th, preached at *Tippen-Green*. After preaching in the evening, a friend invited him to sleep at his house at no great distance from the place. Soon after they were sat down, the mob beset the house, and beating at the door, demanded entrance. Mr. *Wesley* ordered the door to be set open, and the house was immediately filled. "I sat still (says he) in the midst of them for half an hour. I was a little concerned for *E. Perronet*, lest such rough treatment at his first setting out, should daunt him. But he abounded in valour and was for reasoning with the wild beasts, before they had spent any of their violence. He got a deal of abuse thereby, and not a little dirt, both of which he took very patiently. I had no design to preach; but being called upon by so unexpected a congregation, I rose at last, and read, 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory.' While I reasoned with them of judgment to come, they grew calmer by little and little. I then spake to them, one by one, till the Lord had disarmed them all. One who stood out the longest, I held by the hand, and urged the love of Chrst crucified, till in spite of both his natural and diabolical courage, he trembled like a leaf. I was constrained to break out into prayer for him.—Our leopards were all become lambs; and very kind we were at parting. Near midnight the house was clear and quiet. We gave thanks to God for our salvation, and slept in peace."

October

October 21st, Mr. *Wesley* preached at *Dewsbury*, where *John Nelson* had gathered many stray sheep, and formed a Society. The Minister did not condemn them unheard, but talked with them, examined into the doctrine they had been taught, and its effects on their lives. When he found, that as many as had been affected by the preaching, were evidently reformed, and brought to Church and Sacrament, he testified his approbation of the work, and rejoiced that sinners were converted to God. This conduct certainly deserves great praise; and had all the Ministers of the Established Church acted with the same candour, it is probable they would have served the interests of the Church better than they have done, and the work would have been much more extended than we have yet seen it.

October 25th, They arrived at *Newcastle*, where Mr. *E. Perronet* was immediately taken ill of the small pox, and had a very narrow escape for his life. October 31ts, Mr. *Wesley* observes, "Rode to *Wickham*, where the Curate sent his love to me, with a message that he was glad of my coming, and obliged to me for endeavouring to do good among his people, for none wanted it more; and he heartily wished me good luck in the name of the Lord. He came, with another Clergyman, and staid both for preaching and the meeting of the Society." As such instances of liberality and candour are not very common among Ministers of the Gospel, they deserve the greater commendation, who have resolution to set so good an example.

Mr. *Wesley* continued his labours in, and about *Newcastle*, till the 27th of November, when he rode to *Hexham*, at the pressing request of Mr. *Wardrobe*, a Dissenting Minister, and others. He observes, "I walked directly to the Market-place, and called sinners

to

to repentance. A multitude of them stood staring at me; but all quiet. The Lord opened my mouth, and they drew nearer and nearer; stole off their hats, and listened: none offered to interrupt, but one unfortunate Squire, who could get no one to second him. His servants and the constables, hid themselves: one he found and bid him go and take me down. The poor Constable simply answered, "Sir, I cannot have the face to do it, for what harm does he do? Several Romanists attended, and the Church Minister, who had refused me his pulpit with indignation. However, he came to hear with his own ears: I wish all who hang us first, would like him, try us afterwards."

"I walked back to Mr. *Ord's*, through the people, who acknowledged, 'It is the truth and none can speak against it.' A Constable followed, and told me, 'Sir *Edward Blacket* orders you to *disperse* the town,' (depart, I suppose he meant) and not raise a disturbance here. I sent my respects to Sir *Edward*, and said, if he would give me leave I would wait upon him and satisfy him. He soon returned with an answer, that Sir *Edward* would have nothing to say to me: but if I preached again and raised a disturbance, he would put the law in execution against me. I answered, that I was not conscious of breaking any law of God or man: but if I did, was ready to suffer the penalty: that, as I had not given notice of preaching again at the Cross, I should not preach again *at that place*, nor cause a disturbance any where. I charged the Constable, a trembling, submissive soul, to assure his worship, that I reverenced him for his office sake. The only place I could get to preach in was a Cock-pit, and I expected Satan would come and fight me on his own ground. Squire *Roberts*, the Justice's son, laboured hard to raise a mob, for which I was to be answerable: but the

he very boys ran away from him, when the poor Squire persuaded them to go down to the Cock-pit and try fire. I called, in words then first heard in that place, *Repent and be converted, that your sins may be blotted out.* God struck the hard rock, and the waters gushed out. Never have I seen a people more desirous of knowing the truth, at the first hearing. I passed the evening in conference with Mr. *Wardrobe*; O that all our Dissenting Ministers were like-minded, then would all dissentions cease for ever!* November 28th, at

* It is uncertain, whether Mr. *Wardrobe* was at this time settled as a Dissenting Minister at *Hexham*. He was afterwards, however, fixed at *Bathgate*, in *Scotland*, where he laboured as a faithful Minister of Christ, till his death. He was a man of great piety, and of more liberality of mind than was commonly found among the *Scotch* Ministers at that time. He cultivated an acquaintance with the *Methodists*, and on the 22d of May 1755, preached in their house at Newcastle, to the no small amazement and displeasure of some of his zealous countrymen. He died on the 7th of May 1756, and Mr. *Adams*, Minister at *Falkirk*, gives the following account of his death, in a letter to Mr. *Gillies*. "On Friday night, about ten, I witnessed Mr. *Wardrobe's* entrance into the joy of his Lord. But ah! who can help mourning the loss of the Church of Christ? His amiable character gave him a distinguished weight and influence; which his Lord had given him to value, only for its subserviency to his honour and glory. He was suddenly taken ill on the last Lord's-day, and from the first moment believed it was for death. I went to see him on Thursday evening, and heard some of the liveliest expressions of triumphant faith, zeal for the glory of Christ and the salvation of souls, mixed with the most amiable humility and modesty. "Yet a little while," said he, "and this mortal shall put on immortality. Mortality shall be swallowed up of life; this vile body fashioned like to his glorious body! O for victory! I shall get the victory! I know in whom I have believed." Then with a remarkably audible voice, lifting up his hands he cried out, "O for a draught of the well of the water of life, that I may begin the song before I go off to the Church triumphant! I go forth in thy name, making mention of thy righteousness, even of thine only. I die at the feet of mercy." Then stretching

at six, we assembled again in our Chapel, the Cock-pit. I imagined myself in the *Pantheon*, or some *Heathen* Temple, and almost scrupled preaching there at first; but we found the earth is the Lord's, and the fulness thereof. His presence consecrated the place. Never have I found a greater sense of God, than while we were repeating his own prayer. I set before their eyes, Christ crucified. The rocks were melted, and gracious tears flowed. We knew not how to part. I distributed some books among them, which they received with the utmost eagerness; begging me to come again, and to send our Preachers to them."

December 6th, He says, "I visited one of our sick children, and received her blessings and prayers. December 18th, I waked between three and four, in a temper of mind I have rarely felt on my birth-day. My joy and thankfulness continued the whole day, to my

ſtretching out his arms, he put his hand upon his head, and with the moſt ſerene and ſteady majeſtic eye. I ever ſaw, looking upward, he ſaid, "Crowns of grace, Crowns of grace, and palms in their hands! O Lord God of truth, into thy hands I commend my ſpirit!" He ſays to me, "You that are Miniſters, bear a proper teſtimony againſt the profeſſors of this age, who have a form of godlineſs without the power." Obſerving ſome of his people about his bed, he ſaid, "May I have ſome ſeals among you! O where will the ungodly and ſinners of *Bathgate* appear? Labour all to be in Chriſt." Then he ſtretched out his hand to ſeveral, and ſaid, "Farewell, Farewell, Farewell! And now, O Lord, what wait I for? My hope is in thee!" Once or twice he ſaid, "Let me be laid acroſs the bed to expire, where I have ſometimes prayed, and ſometimes meditated with pleaſure" He expreſſed his grateful ſenſe of the aſſiduous care which Mr. *Wardrobe* of *Cult*, had taken of him: and on his replying, "Too much could not be done for ſo valuable a life," ſaid, "O ſpeak not ſo, or you will provoke God. Glory be to God, that I have ever had any regard paid me for Chriſt's ſake. I am greatly ſunk under the event. O help me by your prayers, to get the proper ſubmiſſion and improvement."

my own astonishment—19th, called on Mr. ——— (one of the friendly Clergymen) at *Wickham*, whose countenance was changed. He had been with the Bishop, who forbid his conversing with me. I marveled the prohibition did not come sooner."

Towards the end of the month, Mr. *Wesley* quitted these cold regions of the North, and began to move southward. January 6th, 1747, he came to *Grimsby*, where he was saluted by a shouting mob. In the evening he attempted to preach at the Room, but the mob was so violent he could not proceed. At length one of the rioters aimed a severe blow at Mr. *Wesley*, which a friend who stood near him, received. Another of them cried out, "What, you dog, do you strike a Clergyman? and fell upon his comrade. Immediately every man's hand was against his fellow: they began fighting and beating one another, till, in a few minutes the room was cleared of all disturbers; when Mr. *Wesley* preached for half an hour, without further molestation. On the 9th, at *Hainton*, he talked separately with the members of the little Society, who were as sheep encompassed with wolves. The Minister of the place had repelled them from the sacrament, and laboured to stir up the whole town against them. It is probable they would have been worried to death, but for the chief man of the place, a professed Romanist, who hindred these *good Protestants* from destroying their innocent brethren.

Mr. *Wesley* continued his labours for the good of the people, and the propagation of Christian knowledge, in *Yorkshire*, *Derbyshire*, *Lancashire*, and *Staffordshire*, till the 8th of February, and on the 10th, he arrived safe in *London*.* He continued here till

* See the exact correspondence between this account and Mr. *John Wesley's* printed Journal, in his Works, vol. xxix. page 9.

till the 23d, when he again commenced his peregrinations, in which he had new troubles and difficulties to encounter, even greater than any he had before experienced. On the 24th, he reached the *Devizes* in his way to *Bristol*, in company with Mr. *Minton*. They soon perceived that the enemies of religion had taken the alarm, and were mustering their forces for the battle. They began by ringing the bells backward, and running to and fro in the streets, as lions roaring for their prey. The Curate's mob went in quest of Mr. *Wesley* to several places, particularly to Mr. *Philips's*, where it was expected he would preach. They broke open, and ransacked the house; but not finding him there, they marched off to a Mr. *Rogers's*, where he and several others being met together, were praying and exhorting one another to continue stedfast in the faith, and through much tribulation to enter the kingdom. The zealous Curate, Mr. *Innys*, stood with them in the street dancying for joy. "This (says Mr. *Wesley)* is he, who declared in the pulpit, as well as from house to house, 'That he himself heard me preach blasphemy before the University, and tell them, if you do not receive the Holy Ghost while I breathe upon you, ye are all damned.' He had been about the town several days, stirring up the people, and canvassing the Gentry for their vote and interest; but could not raise a mob while my brother was here: the hour of darkness was not then fully come." What a disgrace to the Governors of any Church, that such a man as this should be supported as a Minister in it. But we may observe, that it is a general rule, with all persecutors, to make those whom they persecute, appear to the people as absurd, or as wicked as possible. To accomplish their end, persecutors give full scope to invention and suspicion; and propagate with confidence,

lence, such things as they imagine will answer their purpose, without wishing to bring them to the test of reason and truth. In the present instance, Mr. *Innys* well knew that what he asserted of Mr. *Wesley*, was false.

Mr. *Innys*, by assiduity, and falsehood boldly asserted as truth, had engaged the gentlemen of the town on his party, and prevailed with them to encourage the mob. While they beset the house where Mr. *Wesley*, and the company with him, were assembled, he often heard his own name mentioned, with "Bring him out, bring him out." He observes, "The little flock were less afraid than I expected; only one of our sisters fainted away."—It being now dark, the besiegers blocked up the door with a waggon, and set up lights lest Mr. *Wesley* should escape. One of the company however, got out unobserved, and with much entreaty prevailed on the Mayor to come down. He came with two Constables, and threatened the rioters; but so gently that no one regarded him. Having tore down the shutters of the shop, and broken the windows, it is wonderful they did not enter the house: but a secret hand seemed to restrain them. After a while they hurried away to the inn, where the horses were put up, broke open the stable door, and turned out the beasts. "In the mean time, (says Mr. *Wesley*) we were at a loss what to do; when God put it into the heart of our next door neighbour, a Baptist, to take us through a passage into his own house, offer us his bed, and engage for our security. We accepted his kindness, and slept in peace."

February 25th, "A day never to be forgotten. At seven o'clock, I walked quietly to Mrs. *Philips's*, and began preaching a little before the time appointed. For three quarters of an hour, I invited a few listening sinners to Christ. Soon after, Satan's whole army as-

saulted the house. We sat in a little ground room, and ordered all the doors to be thrown open. They brought a hand engine and began to play into the house. We kept our seats, and they rushed into the passage: just then Mr. *Borough*, the Constable, came and seizing the spout of the engine carried it off. They swore if he did not deliver it, they would pull down the house. At that time they might have taken us prisoners; we were close to them, and none to interpose: but they hurried out to fetch the larger engine. In the mean time we were advised to send for the Mayor, but Mr. Mayor was gone out of town, in the sight of the people, which gave great encouragement to those who were already wrought up to a proper pitch by the Curate, and the gentlemen of the town; particularly Mr. *Sutton* and Mr. *Willy*, Dissenters, the two leading men. Mr. *Sutton*, frequently came out to the mob, to keep up their spirits. He sent word to Mrs. *Philips*, that if she did not turn that fellow out to the mob, he would send them to drag him out. Mr. *Willy*, passed by again and again, assuring the rioters, he would stand by them, and secure them from the law, do what they would."—What shall we say to these proceedings? There is no class of people, who cry out more loudly against persecution, than the Dissenters, when it happens to be their turn to be persecuted. The truth seems to be, that most denominations of Christians disavow, and condemn persecution in theory, and yet fall into the practice of it, when power and opportunity occur. How far the *Roman Catholics*, who have hitherto been consistent, and persecuted on principle, will now contradict the former practice of their own Church (if they should obtain the power of persecuting in these kingdoms) time only can discover: but there seems a very general inclination at present, to give

them

them an opportunity, either of doing a great deal of mischief, or, of retrieving their character in this respect, by setting an example of moderation to other bodies of professing Christians.

The rioters "now began playing the larger engine; which broke the windows, flooded the rooms, and spoiled the goods. We were withdrawn to a small upper room, in the back part of the house; seeing no way to escape their violence, as they seemed under the full power of the old murderer. They first laid hold on the man who kept the Society house, dragged him away, and threw him into the horse-pond; and it was said, broke his back.—We gave ourselves unto prayer, believing the Lord would deliver us; how, or when, we saw not; nor any possible way of escaping; we therefore stood still to see the salvation of God.—Every now and then, some or other of our friends would venture to us; but rather weakened our hands, so that we were forced to stop our ears, and look up. Among the rest, the Mayor's maid came, and told us her mistress was in tears about me; and begged me to disguise myself in women's clothes, and try to make my escape. Her heart had been turned towards us by the conversion of her son, just on the brink of ruin. God laid his hand on the poor prodigal, and instead of running to sea, he entered the Society.—The rioters without, continued playing their engine, which diverted them for some time; but their number and fierceness still encreased; and the gentlemen supplied them with pitchers of ale, as much as they would drink. They were now on the point of breaking in, when Mr. *Borough*, thought of reading the Proclamation: he did so at the hazard of his life. In less than the hour, of above a thousand wild beasts, none were left, but the guard. Our Constable had applied to Mr. *Street*, the only Justice in town, who would not act.

We found there was no help in man, which drove us closer to the Lord; and we prayed, with little intermission, the whole day.

"Our enemies at their return, made their main assault at the back door, swearing horribly, they would have me if it cost them their lives. Many seeming accidents concurred to prevent their breaking in. The man of the house came home, and instead of turning me out, as they expected, took part with us, and stemmed the tide for some time. They now got a notion, that I had made my escape; and ran down to the inn, and played the engine there. They forced the inn-keeper to turn out our horses, which he immediately sent to Mr. *Clarke's*; which drew the rabble and their engine thither. But the resolute old man, charged, and presented his gun, till they retreated.—Upon their revisiting us, we stood in jeopardy every moment. Such threatenings, curses, and blasphemies, I have never heard, They seemed kept out, by a continual miracle. I remembered the *Roman* Senators, sitting in the *Forum*, when the *Gauls* broke in upon them; but thought there was a fitter posture for Christians, and told my companion, they should take us off our knees.—We were kept from all hurry, and discomposure of spirit, by a Divine Power resting upon us. We prayed and conversed as freely, as if we had been in the midst of our brethren; and had great confidence that the Lord would, either deliver us from the danger, or in it.—In the height of the storm, just when we were falling into the hands of the drunken enraged multitude, Mr. *Minton* was so little disturbed that he fell fast asleep.

"They were now close to us on every side, and over our heads untiling the roof. A ruffian cried out, 'Here they are, behind the curtain.' At this time we fully

fully expected their apearance, and retired to the furthermost corner of the room; and I said, THIS IS THE CRISIS. In that moment, JESUS rebuked the winds and the sea, and there was a great CALM. We heard not a breath without, and wondered what was become of them. The silence lasted for three quarters of an hour, before any one came near us; and we continued in mutual exhortation and prayer, looking for deliverance. I often told my companions, Now God is at work for us: he is contriving our escape. he can turn these leopards into lambs; can command the heathen to bring his children on their shoulders, and make our fiercest enemies the instruments of our deliverance. About three o'clock Mr. *Clarke* knocked at the door, and brought with him the persecuting Constable. He said, 'Sir, if you will promise never to preach here again, the gentlemen and I will engage to bring you safe out of town. My answer was, I shall promise no such thing—setting aside my office, I will not give up my birth-right as an *Englishman*, of visiting what place I please of his Majesty's dominions. 'Sir, (said the Constable) we expect no such promise, that you will never come here again, only tell me, that it is not your *present* intention, that I may tell the gentlemen, who will then secure your quiet departure.' I answered, I cannot come again at this time, because I must return to *London* a week hence. But, *observe*, I make no promise of not preaching here, when the door is opened; and do not you say, that I do.

"He went away with this answer, and we betook ourselves to prayer and thanksgiving. We perceived it was the Lord's doing, and it was marvellous in our eyes. The hearts of our adversaries were turned. Whether pity for us, or fear for themselves, wrought strongest, God knoweth; probably the latter; for the mob

mob were wrought up to such a pitch of fury, that their masters dreaded the consequence, and therefore went about appeasing the multitude, and charging them not to touch us in our departure.

"While the Constable was gathering his *posse*, we got our things from Mr. *Clarke's*, and prepared to go forth. The whole multitude were without, expecting us, and saluted us with a general shout. The man Mrs. *Naylor* had hired to ride before her was, as we perceived, one of the rioters. This hopeful guide was to conduct us out of the reach of his fellows. Mr. *Minton* and I took horse in the face of our enemies, who began clamouring against us: the gentlemen were dispersed among the mob, to bridle them. We rode a slow pace up the street, the whole multitude pouring along on both sides, and attending us with loud acclamations—such fierceness and diabolical malice I have not before seen in human faces. They ran up to our horses as if they would swallow us, but did not know which was *Wesley*. We felt great peace and acquiescence in the honour done us, while the whole town were spectators of our march. When out of sight, we mended our pace, and about seven o'clock came to *Wrexall*. The news of our danger was got thither before us; but we brought the welcome tidings of our deliverance. We joined in hearty prayer to our Deliverer, singing the hymn,

"Worship, and thanks, and blessing," &c.

February 26th, I preached at *Bath*, and we rejoiced like men who take the spoil. We continued our triumph at *Bristol*, and reaped the fruits of our labours and sufferings."

In

In the beginning of March, Mr. *Wesley* returned to *London*, and on the 24th preached at *Shoreham*, without molestation. The next day he met with and stopt a travelling Preacher, "Who (he says) had crept in among our Helpers, without either *discretion* or *veracity*." We may well suppose, that such instances as this did not frequently occur at this early period of the work; when the Lay-Preachers were few in number, no provision made for their subsistence, and their labours and dangers very great. It is not easy to imagine, what motive a Preacher could have, in going out to travel under these circumstances, but a desire of doing good.

About this time Mr. *Charles Perronet* attached himself to Mr. *Wesley*, and attended him as a companion, both in *England* and *Ireland*, the whole of this year. On the 4th of May they left *London*, and the next day arrived in *Bristol*. On the 9th, Mr. *Wesley* observes, "My name-sake and charge was taken ill of a fever, which soon appeared to be the small-pox. On the 12th I administered the sacrament to my patient, who grows worse and worse. May 19th, expecting the turn of the distemper, I sat up with *Charles*: the Lord is pleased to try our faith and patience yet further."—On the 23d, he was out of danger.

Mr. *Wesley* continued his labours in *Bristol*, *London*, and the places adjacent, till August the 24th, when he set out for *Ireland* with Mr. *Charles Perronet*, being strongly importuned by his brother, Mr. *John Wesley*, to come and supply his place in *Dublin*. On the 27th, they reached Mr. *Philips's*, in *Wales*, and his brother not being come from *Ireland*, according to appointment, they concluded he was detained by contrary winds, and had an opportunity of refreshing themselves and their weary beasts. On the 28th, he observes,

"Mr.

"Mr. *Gwynne* came to see me, with two of his family. My soul seemed pleased to take acquaintance with them. We rode to *Maismynis* church, where I preached, and Mr. *Williams*, after me, in *Welsh*. I preached a fourth time (the same day) at *Garth*. The whole family received us as the messengers of God; and, if such we are, they received him that sent us."

August 29th, Mr. *John Wesley* arrived from *Ireland*, and came to them at *Garth*.* On the 30th, Mr. *Charles Wesley* preached on a tomb-stone in *Builth* church-yard; and again in the afternoon: in the evening he preached at *Garth*, on the marks of the *Messias*, from Matthew xi. 5. September 2d, he observes, "I took horse with Mr. *Philips*, Mr. *Gwynne*, and a brother from *Anglesea*, as a guide, and found the seven miles to *Radnor* four good hours' ride. I preached in the church, and laboured to awaken the dead, and to lift up the hands that hung down. The Minister seemed a man of a simple heart, and surely not eager for preferment, or he would not be content with his salary of three pounds a year. September 3d, their friends left them: on the 4th, early in the morning, they set out for *Holyhead*, which place they reached the next day at seven in the morning, having travelled on horseback twenty-five hours. Sunday, September 6th, he sent an offer of his assistance to the Minister, who was ready to beat the messenger. He preached, however, at the request of some gentlemen, who behaved with great propriety.—September the 9th, they reached *Dublin* in safety.

Dublin had long been remarkable for a bad police. Frequent robberies, and sometimes murder, were committed

* This accords with Mr. *John Wesley's* printed Journal.

mitted in the streets at an early hour in the evening with impunity. The *Ormond* and *Liberty* mob, as they were called, would sometimes meet, and fight till one or more persons were killed. It was said the mob had beat a Constable to death in the street, and hung the body up in triumph, without any of them being brought to punishment for the murder. There was no vigour in the Magistrates, and their power was despised. It is no wonder that the Methodists, at their first coming, were roughly handled in such a place as this: but it is wonderful that they so soon got a firm footing, and passed through their sufferings with so little injury. On Mr. *Wesley's* arrival here, he observes, "The first news we heard was, that the little flock stands fast in the storm of persecution, which arose as soon as my brother left them. The Popish mob broke open their room, and destroyed all before them. Some of them are sent to Newgate, others bailed. What will be the event we know not, till we see whether the Grand Jury will find the bill." He afterwards informs us that the Grand Jury threw out the bill, and thus gave up the Methodists to the fury of a licentious *Popish* mob. He says, "God has called me to suffer affliction with his people. I began my ministry with 'Comfort ye, comfort ye, my people,' &c. September 10th, I met the Society, and the Lord knit our hearts together in love stronger than death. We both wept and rejoiced for the consolation. God hath sent me, I trust, to confirm these souls, and to keep them together in the present distress."

Mr. *Wesley* spent no time in idleness. He was daily employed in preaching, expounding, visiting the people, and praying with them. September 20th, after commending their cause to God, he went forth to *Oxmantown-green*, adjoining the *Barracks*, believing the Lord would,

would make bare his arm in their defence. He called in his Master's name and words, "Come unto me all ye that are weary," &c. The number of hearers was very great, and a religious awe kept down all opposition. He spoke with great freedom to the poor Romanists, and, like St. *Paul* at *Athens*, quoted their own authors to convince them, particularly *Kempis*, and their *Liturgy*. None lifted up his voice or hand to oppose; all listened with strange attention, and many were in tears. He advised them to go to their respective places of worship: they expressed general satisfaction, especially the Romanists, who now maintained that he was a good *Catholic*.

The two following instances, together with others of a similar kind which have already been brought forward, may shew the liberality of his sentiments towards other denominations of Christians, who did not unite with him, or with the Methodists. "September 25th, I passed the evening very agreeably at a Baptist's; a woman of sense and piety, and a great admirer of my father's Life of Christ. September 28th, had an hour's conference with two serious Quakers, who hold the head with us, and build on the one foundation."

At this early period of the work, when the Societies were in their infancy, the two brothers, and the Lay-Preachers, suffered great inconveniences at the places where they lodged, even in large towns; and we suppose that both their accommodations and provisions were worse in country Societies. The rooms, also, where they assembled when they could not preach in the open air, began to be much too small for the number of people who attended. This being the present state of things in *Dublin*, Mr. *Charles Wesley* purchased a house near that place called *Dolphin's Barn*. The whole

whole ground floor was 42 feet long, and 24 broad. This was to be turned into a preaching-house, and the Preachers were to be accommodated in the rooms over it; but before he completed the purchase, he wrote to his brother for his opinion on the matter. His letter is dated October 9th; in which he says, one advantage of the house was, that they could go to it immediately; and then adds, "I must go there, or to some other lodgings, or take my flight; for *here* I can stay no longer. A family of squalling children, a landlady just ready to lie in, a maid who has no time to do the least thing for us, are some of our conveniences.* Our two rooms for four people (six when *J. Healy*, and *Haughton*, come) allow no opportunity for retirement. *Charles* and I groan for elbow-room in our press-bed: our diet answerable to our lodgings: no one to mend our clothes and stockings; no money to buy more. I marvel that we have stood our ground so long in these lamentable circumstances. It is well I could not *foresee*, while on your side of the water." October 17th, he observes, "I passed the day at the house we have purchased, near *Dolphin's Barn*, in writing and meditation. I could almost have set up my rest here: but I must not look for rest on this side eternity."

Mr. *Wesley* continued his labours in *Dublin*, till February 9th, 1748, when he took an excursion into the country. His brother, Mr. *John Wesley*, had spent fourteen or fifteen days in *Dublin*, the preceding August, and then returned to *England*, without visiting any of the country places. There were, however, a few Preachers in *Ireland*, who had already introduced the

* He seems to mean, these are some of the best things in our present accommodations.

the Gospel into several country towns. Mr. *Wesley* came to *Tyrrel's-Pass*, where he soon met a large and well-disposed congregation. "Few such feasts (says he) have I had since I left *England*; it refreshed my body more than meat or drink. God has begun a great work here. The people of *Tyrrel's-Pass* were wicked to a proverb: swearers, drunkards, Sabbath-breakers, thieves, &c. from time immemorial. But now the scene is changed; not an oath is heard, nor a drunkard seen among them; *aperto vivitur horto.* They are returned from darkness to light, and near one hundred are joined in Society.

February 11th, Mr. *Wesley*, *J. Healy*, and five others set out for *Athlone*, where, it is probable, notice had been given of their coming. On the road some persons overtook them, running in great haste, and one horseman riding full speed. It soon appeared that the Roman Catholics had laid a plan to do them some violent mischief, if not to murder them, at the instigation of their Priest, Father *Terril*, who had sounded the alarm the Sunday before. They spoke of their designs with so much freedom, that a report of them reached *Athlone*, and a party of dragoons being quartered there, were ordered out to meet Mr. *Wesley* and his friends on the road, and conduct them safe to the town. But of this they were ignorant; and being earlier than was expected, the Romanists were not assembled in full force, nor did the dragoons meet them at that distance from town which was intended. They rode on, suspecting nothing, till within about half a mile of *Athlone*, when, rising up a hill, several persons appeared at the top of it, and bid them turn back. "We thought them in jest, (says Mr. *Wesley*) till the stones flew," one of which knocked *J. Healy* off his horse, and laid him senseless on the ground; and

d it was with great difficulty the Romanists were hin-
red from murdering him. The number of these
rbarians was soon greatly increased, and though the
otestants began to rise upon them, they kept their
ound till the dragoons appeared, when they immedi-
ely fled. Mr. *Wesley* and his little company, their
ounded friend having recovered his senses, were now
onducted in safety to *Athlone*, where the soldiers
ocked about them with great affection, and the whole
own expressed the greatest indignation at the treat-
ent they had met with. *J. Healy* was put under the
are of a surgeon, and at length recovered of his
ounds.

February 15, Mr. *Wesley* returned to *Dublin*, and
ontinued his labours with great success, the Society
eing greatly increased, and many testifying publicly,
hat they had received *the knowledge of salvation by the
emission of their sins*, under his word. March 8, his
rother, Mr. *John Wesley*, arrived from *England*, which
ave him a release from his present situation. He did
ot, however, leave *Dublin* till the 20th, when he en-
ered the packet-boat at two o'clock in the afternoon,
nd by three the next day reached *Holyhead*, from
whence he wrote to his brother as follows:

Teneo te Italiam!
Per varios casus, per tot discrimina rerum—

"In twenty-five hours exactly, as before, the Lord
brought us hither. To describe our voyage were, *reno-
vare dolorem*. But here we are, after all, God be
praised, even God that heareth prayer. Thanks,
in the second place, to our praying brethren. The
Lord return it into their bosom. But let them pray on
for us, and we for them. And I pray the Father, in
the

the name of our Lord Jesus Christ, to send down his blessing and his spirit on all you who are now assembled together, and hear this read. Peace be unto you, even the peace that passeth all understanding. Look for it every moment! receive it this—and go in peace to that heavenly country, whither we are hastening to meet you!"

Intending to visit Mr. *Gwynne's* family at *Garth* in *Wales*, he took horse the next morning, and by three in the afternoon came to *Baldon-Ferry*. Here he observes, "We overfilled the small old boat, so that, *Gemuit sub pondere Cymba sutilis, et multam accepit rimosa paludem.*"* The wind being strong, and the waves high, in the middle of the channel his young horse took fright, and they had a very narrow escape from being overset. But a gracious Providence attended him; he came safe to land, and on the 25th, in the evening reached *Garth*; but great fatigue, bad weather, and continual pain, had so weakened him, that when he came into the house, he fell down totally exhausted.

Mr. *Wesley* had already conceived a great regard for Mr. *Gwynne's* family, and particularly for Miss *Sarah Gwynne*. A kind of embryo-intention of making proposals of marriage, had dwelt in his mind for some time. He had mentioned it to his brother in *Dublin*, who neither opposed nor encouraged him in the matter. During his present stay at *Garth*, his embryo-intention ripened into more fixed resolution; but still he thought it necessary to take the advice of his friends. After he had been a short time in *London*, he went to *Shoreham*, and opened all his heart to Mr. *Perronet*, who

* "The frail patched vessel groaned under the weight; and, being leaky, took in plenty of water."

advised him to wait. Much prayer was made, and y prudential step was taken which his friends could gest; and here the business rested for the present. August 13, Mr. *Wesley* arrived again in *Dublin*, and the 17th set out on horseback for *Cork*, which he hed on the 20th, notwithstanding the incessant s, the badness of the roads, and wretched accommo- ons at the inns.* The next day, being Sunday, he t out to the *Marsh* at five in the morning, and nd a congregation of some thousand persons. He ached from, *Thus it is written, and thus it behoved rist to suffer, &c.* They devoured every word with eagerness beyond description. "Much good, (he s) has been already done in this place; outward kedness has disappeared, and outward religion suc- ded it. Swearing is seldom heard in the streets, and rches and altars are crowded, to the astonishment our adversaries. Yet *some* of our Clergy, and all Catholic Priests take wretched pains to hinder their ople from hearing us.

"At five in the evening, I took the field again, d such a sight I have rarely seen. Thousands and ousands had been waiting some hours; Protestants d Romanists, high and low. The Lord endued my ul, and body also, with much strength to enforce the ithful saying, 'That Jesus Christ came into the world save sinners.' I cried after them for an hour, to the most extent of my voice, yet without hoarseness or eariness. The Lord, I believe, hath much people in is city. Two hundred are already joined in a Society. t present we pass through honour and good report. he chief persons of the town favour us: no wonder, hen, that the common people are quiet. We pass and repass

* Experience has proved, that travellers on the Dublin and Cork road fare now much better than in Mr. *Wesley's* day.

repass the streets, pursued only by their blessings. The same favourable inclination is all round the country: wherever we go, they receive us as angels of God. Were this to last, I would escape for my life to *America*."

"I designed to have met about two hundred persons who have given me their names for the Society; but such multitudes thronged into the house, as occasioned great confusion. I perceived it was impracticable, as yet, to have a regular Society. Here is, indeed, an open door; such as was never set before me till now: even at *Newcastle* the awakening was not so general. The congregation last Sunday was computed to be ten thousand. As yet there is no *open* opposition. The people have had the word two months, and it is not impossible but their love may last two months longer, before any number of them rise to tear us in pieces.

"I met a neighbouring Justice *of the Peace*, and had much serious conversation with him. He seems to have a great kindness for religion, and determined to use all his interest to promote it.—For an hour and an half I continued to call the poor blind beggars to *Jesus*. They begin to cry after him on every side; and we must expect to be rebuked for it.—Waited on the Bishop at *Rivers-Town*, and was received with great affability by himself and family. After dinner rode back to *Cork*, and drank tea with some well disposed Quakers, and borrowed a volume of their dying sayings. A standing testimony that the life and power of God was with them at the beginning; as it might be again, were they humble enough to confess their want of it."—"How amiable (remarks Doctor *Whitehead*) is the candour of Mr. *Wesley*, when contrasted with the bigotry of others, who, in their great zeal for ceremonies, have contended that the *Friends* ought not to be acknowledged as

Christians,

hristians, because they neglect the use of Baptism d the Lord's Supper. They do not condemn those ıo use these ordinances, but they deny the necessity using them, in order to salvation; and they were idently led, or rather driven into this opinion at first, the extravagant manner in which Baptism and the ›rd's Supper were at that time spoken of; the people ing generally taught that those who had been bapti- d and afterwards received the Sacrament, were true ıristians and had a sure title to eternal life. The iends thought themselves called upon to bear a public ıtimony against an error of such dangerous conse- ıence, which had a tendency to persuade persons at something merely external could make them Chris- ıns, and prepare them for heaven; and they seemed think, that the most effectual way of bearing this ıtimony, so as to attract the notice of the public, ›uld be by uniting practice to theory, and totally ying aside the use of these ordinances. Without etending to give any opinion on their conduct in this spect, we may venture to say, that *one extreme* has natural tendency to produce another, in opposition to "—Mr. *Wesley* goes on:

"August 27, I had much conversation with Mr. C— sensible pious Clergyman; one after my own heart, his love to our desolate Mother. He is clear in the ›ctrine of Faith, and gave a delightful account of the ishop.—Sometimes waiting on great men, may do ›od, or prevent evil. But how dangerous the expe- ment! how apt to weaken our hands, and betray us to an undue deference, and respect of persons! The ord send to them by whom he will send; but hide me ill in disgrace or obscurity."

August 28. He went out about five miles from *Cork*, here, says he, "Justice P— received us, and used

all his authority with others to do the same. He sent word to the Romish Priest, that if he forbid his people from hearing us, he would shut up his Mass-house.—Several of the poor *Roman Catholics* ventured to come, after the Justice had assured them, he would himself take off the curse their Priest had laid upon them. I exhorted all alike to repentance towards God, and faith in Jesus Christ.—I hastened back to the Marsh; on seeing the multitudes, I thought on those words of *Prior*, 'Then, of all these whom my dilated eye with labour sees, how few will own the messenger of God when the stream turns.' Now they all received me with inexpressible eagerness.—I took occasion to vindicate the Methodists from the foulest slanders: that they rail against the Clergy. I enlarged on the respect due to them; prayed particularly for the Bishop, and laid it on their consciences to make mention of them (the Clergy) in all their prayers.—August 29, I passed an useful hour with Mr. C. He rejoiced that I had preached in his parish last Sunday. If our brethren (the Clergy) were like minded, how might their hands be strengthened by us! But we must have patience, as he observed, till the thing speaks for itself; and the mist of prejudice being removed, they see clearly that all our desire is the salvation of souls, and the establishment of the Church of *England*.

"Sept. 1. I met the infant Society for the first time, in an old Playhouse.—Our Lord's presence consecrated the place. I explained the nature of Christian fellowship; and God knit our hearts together in the desire of knowing him. I spake with some, who told me they had wronged their neighbours in time past, and now, their conscience will not let them rest till they have made restitution. I bid them tell the persons injured, it was this preaching had compelled them to do justice.

—One

-One poor wretch told me before his wife, that he ıd lived in drunkenness, adultery, and all the works f the Devil for twenty-one years; that he had beat her most every day of that time, and never had any remorse till he heard us; but now he goes constantly to hurch, behaves lovingly to his wife, abhors the thing ıat is evil, especially his old sins. This is one instance ut of many."

Sept. 5. He observes that the work now increased ıpidly; one and another being frequently justified nder the word. "Two (says he) at the Sacrament yesrday: two at the Society. One overtook me going) the Cathedral, and said, "I have found something ı the preaching, and cannot but think it is forgiveness. ıll the burden of my sins sunk away from off me, in a ıoment. I can do nothing but pray and cry, Glory e to God. I have such a confidence in his love, as I ever knew; I trample all sin and sorrow under my eet." I bid him watch and pray, and expect greater hings than these.—Our old master the world, begins o take it ill, that so many desert and clean escape its ollutions. Innumerable stories are invented to stop he work; or rather are repeated, for they are the same we have heard a thousand times, as well as the primitive Christians.

Sept. 6. He rode to *Kinsale*, and at noon walked o the market-place. The windows were filled with ıpectators rather than hearers. Many wild looking people stood with their hats on, in the street; and the boys were rude and noisy. Some well-dressed women stood behind him and listened. His text was, *Go out quickly into the streets and lanes of the City, and bring in hither the poor and the maimed, and the halt and the blind.* "I did (says he) most earnestly invite them all to the great Supper. It was fallow ground, yet the

word was not all lost. Several settled into serious attention; others expressed their approbation; a few wept.—In the evening the multitude so trod on one another, that it was some time before they could settle to hear. I received a blow with a stone on the side of my head, and called on the person to stand forth, and if I had done him any wrong, to strike me again. This little circumstance increased their attention. I lifted up my voice like a trumpet, and shewed the people their transgressions, and the way to be saved from them. They received my saying, and spake well of the truth. A sudden change was visible in their behaviour afterwards, for God had touched their hearts. Even the *Roman Catholics* owned, 'None could find fault with what the man said.' A lady of the *Romish* Church, would have me to her house. She assured me, the Governor of the town, as soon as he heard of my coming, had issued orders that none should disturb me: that a gentleman who offered to insult me, would have been torn in pieces by the *Roman Catholics*, had he not fled for it: and that the Catholics in general are my firm friends."—It is worth observing, that every denomination of Christians in *Kinsale*, claimed him as their own. He tells us, "The Presbyterians say, I am a Presbyterian; the people who go to Church, that I am a Minister of theirs; and the Catholics are sure, I am a good Catholic in my heart." This is good evidence, that he confined himself, in his public discourses, to the most essential doctrines of the Christian religion; which undoubtedly ought to be the practice of every itinerant Preacher.

Mr. *Wesley*, in his excursions from *Cork*, had already visited *Bandon* once or twice, where the words he spake had considerable effect. On his return at this time from *Kinsale*, a poor man and his wife from

Bandon

'*andon* met him, and pressed him so earnestly to give ıem another visit, that he could not resist their impor- ınity. He went thither again, September the 12th, ıd the poor man and his wife soon found him out, and ›ok him to their house in triumph. The neighbours ocked in, and "We had indeed, (says Mr. *Wesley*) feast of love. A prodigal came, who had been a ıonster of wickedness for many years, but is now re- ırned to his Father: so are many of the town, who were vicked to a proverb. In the evening, I invited about our thousand sinners to the great Supper. God hath ;iven them the hearing ear. I went to Mrs. *Jones's*, a vidow gentlewoman, who is determined to promote he work of God to the utmost of her power: all in he place seemed like-minded, except the Clergy! O vhy should they be the last to bring home their King! It grieved me to hear the poor encouragement given last Sunday to the crowds that flocked to Church; which place some of them had not troubled for years before. We send them to Church to hear ourselves railed at, and, what is far worse, the truth of God."

Tuesday, September 13th, "We parted with many tears, and mutual blessings. I rode on to *Kinsale*. Here also the Minister, Mr. *P*. instead of rejoicing to see so many publicans in the temple, entertained them with a railing accusation against me, as an impostor, an incendiary, and messenger of Satan. Strange justice! that Mr. *P*. should be voted a friend of the Church, and I an enemy, who send hundreds into the Church, for him to drive them out again.—September 16th, the power of the Lord was present in the Society at *Cork*; I marvel not that Satan hates it: we never meet but some or other is plucked out of his teeth. After a restless night of pain, I rose to confer with those who desired

desired it. A woman insisted that the Lord had spoken peace to her trembling soul at the Sacrament. *Thomas Warburton* asserted, that faith came to him by hearing; and that now he hates all sin with a perfect hatred, and could spend his whole life in prayer. *Stephen Williams* witnessed 'Last night I found my heart burdened in your prayer; but I repeated after you till my speech was swallowed up. Then I felt myself, as it were, fainting, falling back, and sinking into destruction; when, on a sudden, I was lifted up, my heart lightened, my burden gone; and I saw all my sins at once so black, so many—but all taken away. I am now afraid of neither death, devil, nor hell. I am happier than I can tell you. I know God has, for Christ's sake, forgiven me.' Two others, in whom I found a real work of grace begun, were Romanists, till they heard the Gospel, but are now reconciled to the Church, even to the invisible Church, or communion of Saints. A few of these lost sheep we pick up, but seldom speak of it, lest our good Protestants should stir up the Romanists to tear us in pieces. At Mr. *Rolf's*, a pious Dissenter, I heard of the extreme bitterness of his two Ministers, who make it their business to go from house to house, to set their people against the truth, threatening all who hear us with excommunication. So far beyond the Romanists are these *moderate* men advanced in persecution."—Mr. *Wesley* now quitted this part of the kingdom, and, visiting several towns in his way back, he came safe to *Dublin* on the 27th of September.

October 8th, he took his passage for *England*, and the next night landed at *Holyhead*. He wrote to a friend the following account of the dangers he had escaped. "On Saturday evening, at half past eight, I entered the small boat, and we were two hours in getting

tting to the vessel. There was not then water to oss the bar; so we took our rest till eleven on Sun-y morning. Then God sent us a fair wind, and we iled smoothly before it five hours and a half. To-ards evening the wind freshened upon us, and we had ill enough of it. I was called to account for a bit of ake I had eat in the morning, and thrown into violent xercise. Up or down, in the cabin or on deck, iade no difference: yet in the midst of it, I perceived distinct heavy concern, for I knew not what. It was ow pitch dark, and no small tempest lay upon us. The aptain had ordered in all the sails. I kept mostly pon deck till half past eight, when, upon enquiry, e told me, he expected to be in the harbour by nine: answered, we would compound for ten. While we vere talking, the mainsail, as I take it, got loose; at he same time the small boat, for want of fastening, fell out of its place. The Master called all hands on deck, and thrust me down into the cabin; when, in a minute, ve heard a cry above, 'We have lost the mast!' A passenger ran up, and brought us worse news, that it was not the mast, but the poor Master himself, whom I had scarcely left, when the boat, as they supposed, struck him and knocked him overboard. From that moment he was seen and heard no more. My soul was bowed before the Lord. I kneeled down, and commended the departing spirit to his mercy in Christ Jesus. I adored his distinguishing goodness. *The one shall be taken, and the other left.* I thought of those lines of *Young:* 'No warning given! unceremonious death! a sudden rush from life's meridian joys; a plunge opaque beyond conjecture.' The sailors were so confounded they knew not what they did. The decks were strewed with sails; the wind shifting about the compass; we just on the shore, and the vessel driving, where

where or how they knew not. One of our cabin passengers ran to the helm, and gave orders as Captain, till they had righted the ship. But I ascribe it to our invisible Pilot, that we got safe to shore soon after ten. The storm was so high, that we doubted whether any boat would venture to fetch us. At last one answered and came. I thought it safer to lie in the vessel; but one calling, Mr. *Wesley*, you must come, I followed, and by eleven o'clock found out my old lodgings at *Robert Griffiths*. October 10th, I blessed God that I did not stay in the vessel last night: a more tempestuous one, I do not remember."—He now wrote the following thanksgiving hymn.

All praise to the LORD,
Who rules with a word
The untractable sea,
And limits its rage by his stedfast decree:
Whose providence binds,
Or releases the winds,
And compels them again
At his beck to put on the invisible chain.

Even now he hath heard
Our cry, and appear'd
On the face of the deep,
And commanded the tempest its distance to keep:
His piloting hand
Hath brought us to land,
And no longer distress'd,
We are joyful again in the haven to rest.

O that all men would raise
His tribute of praise,
His goodness declare,
And thankfully sing of his fatherly care!

With

With rapture approve
His dealings of love,
And the wonders proclaim
Perform'd by the virtue of JESUS's name.

Through JESUS alone
He delivers his own,
And a token doth send
That His love shall direct us, and save to the end;
With joy we embrace
The pledge of his grace,
In a moment outfly
These storms of affliction, and land in the sky.

"At half past nine o'clock, I took horse in a perfect hurricane, and was wet through in less than ten minutes; but I rode on, thankful that I was not at sea. Near five in the afternoon, I entered the boat at *Baldon-Ferry*, with a Clergyman and others, who crowded our small crazy vessel. The water was exceedingly rough, our horses frightened, and we looking to be overset every moment. The Minister acknowledged he never was in the like danger. We were half drowned in the boat. I sat at the bottom, with him and a woman, who stuck very close to me, so that my being able to swim would not have helped me. But the Lord was my support. I cried out to my brother Clergyman, fear not Christian—the hairs of our head are all numbered. Our trial lasted near half an hour, when we landed wet and weary in the dark night. The Minister was my guide to *Carnarvon;* and by the way entertained me with the praises of a Lay-Preacher, he had lately heard and talked with. He could say nothing against his preaching, but heartily wished him ordained. His name, he told me, was *Howel Harris*. He took me

me to his own inn, and at last found out who I was, which increased our intimacy." Mr. *Wesley* pursued his journey to *Garth*, which place he reached October 13th. Here he staid about a week, and, on the 21st arrived safe in *Bristol*.

He now confined his labours in the Gospel, for some months, to *London*, *Bristol*, and the neighbouring places, making an occasional excursion to *Garth* in *Wales*. April 9th, 1749, he was married by his brother, at *Garth*, to Miss *Sarah Gwynne*, a young lady of good sense, piety, and agreeable accomplishments. Mr. *John Wesley* observes, "It was a solemn day, such as became the dignity of a christian marriage."

CHAPTER VI.

SECTION VI.

Stating some further Particulars concerning Mr. Charles Wesley; with an Account of his Death in 1788.

MR. *Wesley's* Journal now begins to fail us. There is no account of his proceedings, sometimes for months, sometimes for years together. There are, however, a few particulars recorded till the year 1756, which may be useful and entertaining to the reader, and throw some light on the History of Methodism. It does not appear that his marriage either interrupted his

is labours, or lessened his usefulness. April 29th, bout three weeks after he was married, he wrote thus. › his brother: "I hope this will find you prospering ı *Ireland*. I left *Garth* yesterday se'nnight. Mr. *Ewynne*, with *Sally* and *Betty*, accompanied me to *Abergavenny*. There I left them on Saturday morn-ıg, and got hither *(Bristol)* by one o'clock. Over-iding occasioned a fever—I was *too eager* for the work, nd therefore believe, God checked me by that short ickness. Till Wednesday evening at Weaver's Hall, ıy strength and understanding did not return; but rom that time the Lord has been with us of a truth. More zeal, more life, more power, I have not felt for ome years (I wish my mentioning this may not lessen t;) so that hitherto marriage has been no hinderance. You will hardly believe it sits so light upon me. Some arther proof I had of my heart on Saturday last, when the fever threatened most. I did not find, so far I can say, any unwillingness to die, on account of any I should leave behind: neither did death appear less desirable than formerly—which I own gave me great pleasure, and made me shed tears of joy. I almost believe, nothing shall hurt me: that the world, the flesh, and the devil, shall keep their distance; or, by assaulting, leave me more than conqueror. On Thursday, I propose setting out for *London*, by *Oxford*, with *T. Maxfield*. If they will give me a year of grace, I shall wonder and thank you. I hope you came time enough to save *J. Cownly*, *&c.* Set your time for returning; *when abouts* at least. Will you meet me at *Ludlow*? It is a thousand pities * you should

* The phraseology here is rather low, (observes Dr. *Whitehead*,) and I am persuaded would not have been used by Mr. *Wesley*, but in this familiar and careless way of writing to his brother.

should not be here, when the library makes its first appearance. The Lord cut short your work and his, and make a few weeks go as far as many months! What say you to *T. Maxfield* and me taking a journey, when you return, through all the Societies, Northern and Western, and settling correspondencies with the Stewards, *alias* Booksellers. My kindest love to Mr. *Lunell*, Mr. *Lloyd*, Mr. *Fowks*, Mr. *Gibbons*, and all friends at *Cork* and *Dublin*. We make mention of you in all our prayers; be not unmindful of us. The Lord preserve us all to his day."

February 8th, 1750. He observes there was an earthquake in *London*. This place he reached on the 1st of March, and on the 8th wrote thus to his brother. "This morning, a quarter after five, we had another shock of an earthquake, far more violent than that of February 8th. I was just repeating my text, when it shook the *Foundery* so violently, that we all expected it to fall on our heads. A great cry followed from the women and children. I immediately cried out, *Therefore we will not fear, though the earth be moved and the hills be carried into the midst of the sea: for the Lord of Host is with us; the God of Jacob is our refuge.* He filled my heart with faith, and my mouth with words, shaking their souls as well as their bodies. The earth moved Westward, then East, then Westward again, through all *London* and *Westminister*. It was a strong and jarring motion, attended with a rumbling noise like that of thunder. Many houses were much shaken, and some chimnies thrown down, but without any further hurt."

March 10. He expounded the 24th chapter of *Isaiah*; a chapter, he tells us, which he had not taken much notice of, till this awful providence explained it.

April

ıpril 4, he says, "Fear filled our Chapel, occasioned y a prophecy of the return of the earthquake this ight. I preached my written sermon on the subject, rith great effect, and gave out several suitable hymns. t was a glorious night for the disciples of JESUS. ıpril 5, I rose at 4 o'clock, after a night of sound sleep, rhile my neighbours watched. I sent an account to *V. G.* as follows:—The late earthquake has found me rork. Yesterday I saw the *Westminster* end of the own full of coaches, and crowds flying out of the reach f Divine Justice, with astonishing precipitation. Their ıanic was caused by a poor madman's prophecy. Last ıight they were all to be swallowed up. The vulgar vere in almost as great consternation as their betters. Most of them watched all night: multitudes in the fields nd open places; several in their coaches; many removed their goods. *London* looked like a sacked city. A Lady just stepping into her coach to escape, dropped lown dead. Many came all night knocking at the *Foundery* door, and begging admittance for God's sake." —These, however, were not Methodists, but others, who, under the general apprehension of danger, thought here was more safety under the roof of religious persons than elsewhere. A plain proof that those who neglect religion, and perhaps despise the professors of t, while in health, and free from apparent danger; yet when great and public calamities approach them, even in apprehension, they plainly discover that they think the state of religious persons better than their own. Mr. *Wesley's* account of the great confusion in *London*, on the 4th of April, is confirmed by a letter of Mr. *W. Briggs*, to Mr. *John Wesley*, dated on the 5th of the same month, in which he says, "This great city has been, for some days past, under terrible apprehensions of another earthquake. Yesterday thousands fled out of

of town, it having been confidently asserted by a dragoon, that he had a revelation, that great part of *London*, and *Westminster*, especially, would be detroyed by an earthquake the 4th instant, between twelve and one at night. The whole city was under direful apprehensions. Places of worship were crowded with frightened sinners, especially our two chapels, and the Tabernacle, where Mr. *Whitefield* preached. Several of the Classes came to their Leaders, and desired, that they would spend the night with them in prayer; which was done, and God gave them a blessing. Indeed all around was awful! Being not at all convinced of the prophet's mission, and having no call from any of my brethren, I went to bed at my usual time, believing I was safe in the hands of Christ; and likewise, that by doing so, I should be the more ready to rise to the preaching in the morning—which we both did; praised be our kind protector."—In a postscript he adds, "Though crowds left the town on Wednesday night, yet crowds were left behind; multitudes of whom, for fear of being suddenly overwhelmed, left their houses, and repaired to the fields, and open places in the city. *Tower-Hill*, *Moorfields*, but above all, *Hyde-Park*, were filled best part of the night, with men, women, and children, lamenting. Some, with stronger imaginations than others, mostly women, ran crying in the streets, an earthquake! an earthquake! Such a distress, perhaps, is not recorded to have happened before in this careless city. Mr. *Whitefield* preached at midnight in *Hyde-Park*. Surely God will visit this city; it will be a time of mercy to some. O may I be found watching!"

Mr. *Wesley* proceeds with his Journal.—April 15, "I met with Mr. *Salmon's* Foreigner's Companion through the Universities of *Cambridge* and *Oxford*, printed

printed in 1748, and made the following extract from page 25. 'The times of the day the Universities go to his Church, are ten in the morning, and two in the afternoon, on Sundays and holidays; the sermon usually lasting about half an hour. But when I happened to be at *Oxford*, in 1742, Mr. *W.* the Methodist, at *Christ-Church*, entertained his audience two hours; and having insulted and abused all degrees, from the highest to the lowest, was in a manner hissed out of the pulpit by the lads.' And high time for them to do so, if the historian said true; but, unfortunately for him, I measured the time by my watch, and it was within the hour. I abused neither high nor low, as my Sermon, in print, will prove; neither was I hissed out of the pulpit, or treated with the least incivility, either by young or old. What then shall I say to my old High-Church friend, whom I once so much admired? I must rank him among the apocryphal writers; such as the judicious Dr. *Mather*, the wary Bishop *Burnet*, and the most modest Mr. *Oldmixton*."

The censure here passed on *Oldmixton*, (says Doctor *Whitehead*,) I think is just. He appears to me to be a bold, dashing, impertinent writer. His prejudice is so great, that his assertions, as an historian, deserve no credit, unless supported by authentic documents. I think far otherwise of Dr. *Mather*, and Bishop *Burnet*. It is indeed true, that *Burnet's* History of his own Time, is written with great caution; but this surely does not deserve censure, but commendation. The truth seems to be, that *Burnet* was a man of great moderation; on which account the zealots, both of the High and Low Church party, became his inveterate enemies. For the satisfaction

faction of the reader, I shall give a short account, both of Dr. *Mather* * and of Bishop *Burnet*.†

June

* Dr. *Cotton Mather*, an eminent *American* Divine, was born at *Boston* in *New-England*, in 1663. He became Minister of *Boston* in 1684; and spent his life in the discharge of his office, and in promoting several excellent societies for the public good, particularly one for suppressing disorders, one for reforming manners, and a society of peace-makers, whose professed business it was to compose differences, and prevent law-suits. His reputation was not confined to his own country; for in 1710, the University of *Glasgow* sent a diploma for the degree of doctor in divinity; and, in 1714, the Royal Society of *London* chose him one of their Fellows. He died in 1728. His chief work was, *Magnalia Christi Americana*, or an Ecclesiastical History of *New-England*, from its first planting in 1620, to 1698 in folio.

† *Gilbert Burnet*, was born at *Edinburgh* in 1643, of an ancient family in the shire of *Aberdeen*. His father being bred to the study of the law, was, at the Restoration, appointed one of the Lords of Session, with the title of Lord *Grimond*. Our author, the youngest son of his father, was sent to continue his studies at *Aberdeen*, at ten years of age, and was admitted M. A. before he was fourteen. His own inclination led him to the study of the civil and feudal law; and he used to say, that it was from this study he had received more just notions of civil society and government, than those which divines maintain. About a year after, he began to apply himself to the study of divinity, and was admitted preacher before he was eighteen. Sir *Alex. Burnet*, his cousin-german, offered him a benefice, but he refused to accept of it. In 1663, he came to *England*, and spent a short time at *Oxford* and *Cambridge*. In 1664, he made a tour through *Holland* and *France*. At *Amsterdam*, by the help of a *Jewish* Rabbi, he perfected himself in the *Hebrew* language; and likewise became acquainted with the leading men of the different persuasions tolerated in that country; as *Calvinists*, *Arminians*, *Lutherans*, *Anabaptists*, *Brownists*, *Romanists*, and *Unitarians*; amongst each of which he used frequently to declare, he met with men of such unfeigned piety and virtue, that he became fixed in a strong principle of universal charity, and an invincible abhorrence of all severities on account of religious dissentions.

Upon his return from his travels, he was admitted Minister of *Salton*, in which station he served five years in the most exemplary manner. He drew up a memorial, in which he took notice of the principal errors in the

June 22, "I met (says he) a daughter of my worthy l friend Mr. *Erskin*, at the *Foundery*: she was deeply

: *Scots* Bishops, and sent a copy of it to several of them, which ex-sed him to their resentments. Being engaged in drawing up the Memoirs of the Dukes of *Hamilton*," Duke *Lauderdale* invited him to *ndon*, and introduced him to King Charles II. After his return to *ntland*, he married Lady *Margaret Kennedy*, daughter of the Earl of *ssilis*, a Lady of piety and good understanding, and strongly inclined the Presbyterians. The day before their marriage, he delivered the ıdy a deed, renouncing all pretensions to her fortune, which was con-lerable, and which must have fallen into his hands, she having no in-ntion to secure it.

Burnet's intimacy with the Dukes of *Hamilton* and *Lauderdale*, occa-ɔned him to be frequently sent for by the King and the Duke of *York*, ıo had conversations with him in private. But *Lauderdale*, being of-nded at the freedom with which *Burnet* spoke to him, took pains to ejudice the King against him. In 1675, Sir *Harbottle Grimstone*, laster of the Rolls, appointed him preacher of the chapel there, not-ithstanding the opposition of the Court. In 1679 and 81, he published s History of the Reformation, for which he had the thanks of both ouses of Parliament. About this time he became acquainted with the ırl of *Rochester*, and spent one evening in a week with him, for a whole inter, discoursing on those topics on which Sceptics, and men of loose ıorals, object to the Christian religion. The happy effect of these con-rences, occasioned his publication of the account of the life and death of ıat Earl. When the inquiry concerning the Popish plot was on foot, ıe King consulted him often, and offered him the Bishopric of *Chiches-r* if he would engage in his interest; but he refused to accept it on ıese terms.

On the accession of King James to the Throne, he obtained leave to o out of the kingdom. He lived in great retirement for some time at *'aris*, then travelled to *Italy* and *Rome*, where he was favourably re-:ived by the Pope. He afterwards pursued his travels through *Switzer-ınd* and *Germany*, and in 1688, came to *Utrecht*, with an intention to ettle in some of the *Seven Provinces*. Here he received an invitation :om the Prince and Princess of *Orange*, to come to the *Hague*, which he ccepted. He was immediately acquainted with all their designs, and ntered heartily into them. When the Prince of *Orange* came over to *England*,

deeply wounded by the sword of the spirit; confessed she had turned many to Deism, and feared there could be no mercy for her.—July 18, I had the satisfaction of bringing back to Mr. *Erskin* his formerly disobedient daughter. She fell at his feet; it was a moving interview—all wept—our Heavenly Father heard our prayers."—December 2. Being in *Wales*, he observes, "I encouraged a poor girl to seek a cure from him who hath wounded her. She has the outward mark, too; being daily threatened to be turned out of doors by her master, a great swearer and strict churchman, a constant communicant and habitual drunkard."

1751. *James Wheatley* was at this time a Preacher among the Methodists, and a dabbler in physic. Some very heavy complaints were brought against him, for improper conduct to several women, of which Mr. *John Wesley* has given a pretty full statement in his printed Journal for the year 1751, which account is fully confirmed by Mr. *Charles Wesley's* private Journal, now before me. They brought *Wheatley* and his accusers face to face, and the charges were so clearly proved, that he was obliged to confess the truth. To screen himself as far as possible, he accused others, and said the rest of the Preachers were like himself. This was a serious charge. Ten of them were called together to meet *Wheatley*; and *T. Maxfield* first, then each of the others, asked him—What sin can you charge me with?

England, *Burnet* attended him in quality of Chaplain, and was soon advanced to the See of *Salisbury*. He declared for moderate measures with regard to the Clergy who scrupled to take the oaths; and many were displeased with him, for declaring for the toleration of Nonconformists. In 1699, he published his Exposition of the 39 Articles, which occasioned a representation against him in the Lower House of Convocation, in 1701; but he was vindicated by the Upper House. He died in 1715, and was interred in the Church of St. *James*, *Clerkenwell*, where he has a monument erected to him. See Encyclopædia Britannica.

h? *Wheatley* was silent; which convinced them t he was guilty of wilful lying. They were now obli- l to silence him, and Mr. *John Wesley* has been ısured for using too much severity towards him; but :he facts were clearly proved, he and his brother, they acted jointly in the matter, could do no less n put him away from the connexion.

Ar *Wesley* goes on with his Journal, and observes, t *Wheatley's* charge put his brother and him upon a olution of strictly examining into the life and moral ıaviour of every Preacher in the connexion with m; "and the office (says he) fell upon me."—It tainly could not have fallen into fitter hands. Mr. ın *Wesley's* great weakness was, a proneness to be- ve every one sincere in his professions of religion, he had the most positive, and, perhaps, repeated ıofs of insincerity; and to believe their testimonies things as true, without making proper allowance for ir ignorance. This exposed him to frequent impo- on and mistake. The case was far otherwise with . *Charles:* he quickly penetrated into a man's cha- :ter, and it was not easy to impose upon him. He ally differed from his brother concerning the qualifi- :ions necessary for an Itinerant Preacher, and some- ıes silenced a man whom his brother had admitted. ıe one looked at the possible harm an unqualified eacher might do to many persons; the other, at the ssible good he might do to some. This was the real inciple which governed the two brothers in their ry different conduct towards the Lay-Preachers; ıich made some of them represent Mr. *Charles* as an emy to them all. But this certainly was far from ing the case. Mr. *Charles Wesley* being clothed with s new office, set out the next morning, June 29, to sit the Societies in the midland and northern counties,

as far as *Newcastle*; in which journey Mrs. *Wesley* accompanied him. I do not find, however, in the whole of his Journal, the least accusation, of a nature similar to that of *Wheatley*, against any Preacher in the connexion. In this journey he was a great blessing to the people where ever he came; many were added to the Societies, and the old members were quickened in their zeal and diligence, to work out their own salvation with fear and trembling.—July 21, he observes, "I rode to *Birstal* (near *Leeds)* where *John Nelson* comforted our hearts with his account of the success of the Gospel in every place where he has been preaching, except in *Scotland*. There he has been beating the air for three weeks, and spending his strength in vain. Twice a-day he preached at *Musselborough* to some thousands of mere hearers, without one soul being converted. I preached at one, to a different kind of people. Such a sight have I not seen for many months. They filled the valley and side of the hill as grasshoppers for multitude; yet my voice reached the most distant. —God sent the word home to many hearts."—July 25th, he was taken ill of a fever, and on the 28th, his fever increasing, he says, "I judged it incumbent on me, to leave my thoughts concerning the work and the instruments, and began dictating the following letter."—Unfortunately the letter was not transcribed into the Journal, a blank space being left for it: we apprehend it is not now to be found any where.

He goes on. August 3d, "I was enabled to ride out, and to confer with the Preachers and others. August 5th, I went to the Room, that I might hear with my own ears, one (of the Preachers) of whom many strange things had been told me. But such a Preacher never have I heard before, and hope I never shall again. It was beyond description. I cannot say

r he preached false doctrine, or true, or any doc-
ne at all; but pure unmixed nonsense. Not one
ıtence did he utter that could do the least good.
ıw and then a text of Scripture was dragged in by
ıd and shoulders. I could scarcely refrain from
ıpping him. He set my blood a galloping, and
ew me into such a sweat, that I expected the fever
follow. Some begged me to step into the desk and
eak a few words to the dissatisfied hearers. I did so,
ing no notice of *M. F——k*, late superintendant of
Ireland! I talked closely with him, utterly averse
working, and told him plainly he should either
ırk with his hands, or preach no more. He com-
ained of my brother; I answered, I would repair the
pposed injury by setting him up again. At last he
elded to work."—The same day he silenced another
eacher.

August 12th, being at *Newcastle*, he desired *W.*
ent, who was with him, to go to *Musselborough.*
efore he set out, he gave Mr. *Wesley* the following ac-
ıunt of a remarkable trial they had lately had at *Leeds.*
-" At *Whitecoat-Hill*, three miles from *Leeds*, a few
eeks since, as our brother *Maskew* was preaching, a
ıob arose, broke the windows and doors, and struck
ıe Constable *Jacob Hawley*, one of the Society. On
ıis we indicted them for an assault; and the ringleader
f the mob, *John Hellingworth*, indicted our brother
ıe Constable, and got persons to swear the Constable
truck him. The Grand Jury threw out our indict-
ıent, and found theirs against us, so we stood trial
ith them, on Monday, July 15th, 1751. The Re-
order, *Richard Wilsón*, Esq. gave it in our favour,
ith the rest of the Court. But the Foreman of the
ury, *Matthew Priestley*, with two others, *Richard*
loudsly, and *Jabez Bunnel*, would not agree with the
rest,

rest, being our avowed enemies. The Foreman was Mr. *Murgatroyd's* great friend and champion against the Methodists. However the Recorder gave strict orders to a guard of Constables, to watch the Jury, that they should have neither meat, drink, candles, or tobacco, till they were agreed in their verdict. They were kept prisoners all that night and the next day till five in the afternoon, when one of the Jury said, he would die before he would give it against us. Then he spake closely to the Foreman concerning his prejudice against the Methodists, till at last he condescended to refer it to one man. Him the other charged to speak as he should answer it to God in the day of judgment. The man turned pale, and trembled, and desired that another might decide it. Another, *John Hardwick*, being called upon, immediately decided it in favour of the Methodists. After the trial, Sir *Henry Ibison*, one of the Justices, called a brother, and said, "You see God never forsakes a righteous man, take care you never forsake him."

Besides *Richard Wilson*, Esq. Recorder of *Leeds*, the following Justices were present; *J. Frith*, Mayor; Alderman *Micklethwait*, Alderman *Denison*, Alderman *Sawyer*, Alderman *Smith*, and Alderman *Brooks*. Sir *Henry Ibison* was mentioned above.—Mr. *Wesley* left *Newcastle*, August 24th, and on the 26th, reached *Thirsk* in *Yorkshire*, where his Journal for the present year ends.

It is evident from the nature of the thing, that he must have met with great difficulties in executing the design of his journey, and have made himself many enemies. But he seldom regarded consequences, when he was convinced that he was doing his duty. His mind, however, was sometimes much burdened. On one occasion, he observes, "Preaching, I perceive, is

not my principal business. God knoweth my heart, d all its burdens. O that he would take the matter o his own hand, though he lay me aside as a broken ssel!"—But he was frequently comforted and engthened in preaching and praying with the Sotieties. After one of these opportunities he says, My faith was greatly strengthened for the work. ne manner, and the instruments of carrying it on, I ive entirely to God."

July 8th, 1754. Mr. *Charles Wesley*, with his other, who was indisposed,* Mr. *Charles Perronet*, d another friend, set out for *Norwich*. On the 10th, the evening, they reached *Lakenham*, where they ere informed the whole city was in an uproar about *mes Wheatley*, "Whose works of darkness (says r. *Wesley)* are now brought to light; whereby the eople are so scandalized and exasperated, that they e ready to rise and tear him in pieces. We do not erefore wonder that the Clergy are not forward to iew their friendly inclination to us; yet one has sent s a civil message, excusing his not visiting us till the mult is over."—The next day the gentleman with hom they lodged at *Lakenham*, dined with the Mayor f *Norwich*, a wise resolute man, who laboured for eace. He was employed all day in taking the affiavits of the women whom *Wheatley* had tried to orrupt; these accounts were printed and cried about ne streets, which occasioned great confusion. "What ould Satan, or his apostles, (says Mr. *Wesley)* do nore, to shut the door against the Gospel in this place for ever? Yet several came to us, entreating us o preach. The advertisement we had printed here last

* See also Mr. *John Wesley's* printed Journal in his Works, vol. xxix. page 299.

last year, disclaiming Mr. *Wheatley*, did much good, and, with the blessing of God, helped the people to distinguish. Our host also, has assured the Mayor, that Mr. *Wheatley* is no Methodist, or associate of ours. A letter of *Charles Perronet's* to *Wheatley* they have printed there, contrary to our express orders. It is not fit that our hand should be upon him. Fresh discoveries are daily made of his lewdness, enough to make the ears of all who hear to tingle: yet he is quite insensible!" These things are now mentioned, because the notoriety of them at the time appears a sufficient justification of Mr. *John Wesley's* conduct towards *Wheatley*.

Sunday, July 14th. They walked to Mr. *Edward's* in *Norwich*, and at seven o'clock in the morning Mr. *Charles Wesley* took the field. He preached on *Hog-Hill* to about 2000 hearers, his brother standing by him. A drunkard or two were troublesome, but more out of mirth than malice. They afterwards went to Church, and the people, both in the streets and at the Cathedral, were remarkably civil. He adds, "The Lessons, Psalms, Epistle, and Gospel, were very encouraging. The Anthem made our hearts rejoice: *O pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake will I now say, peace be within thee. Because of the house of the* LORD *our* GOD, *will I seek thy good.*—We received the Sacrament at the hands of the Bishop. In the afternoon I went to St. *Peter's*, and at five o'clock to *Hog-Hill*, where it was computed that ten thousand persons were present. Again I preached repentance towards God, and faith in our Lord Jesus Christ. They listened with great seriousness—their hearts were plainly touched, as some shewed by their tears.

Who

Who could have thought the people of *Norwich* would ever more have borne a Field-Preacher? It is the Lord's doing, and it is marvellous in our eyes. To him be all the glory, who saith, *I will work, and who shall hinder?*"

July 19th. Mr. *John Wesley* left them, and Mr. *Charles* continued his labours. "At night (he says) I had multitudes of the great vulgar and the small to hear me, with three Justices, and nine Clergymen: many, I am persuaded, felt the sharp two-edged sword.—Sunday, July 21st. My audience at seven in the morning was greatly increased. I dwelt chiefly on those words, *He hath sent me to preach glad-tidings to the meek*, or poor; and laboured, as all last week, to bring them to a sense of their wants; and for this end I have preached the law, which is extremely wanted here. The poor sinners have been surfeited with smooth words and flattering invitations. The greater cause have we for wonder and thanksgiving, that they can now endure sound and severe doctrine. I received the Sacrament again from his Lordship, among a score of communicants. If the Gospel prevail in this place, they will by and by find the difference.—July 22d, God is providing us a place; an old large brewhouse, which the owner, a Justice of Peace, has reserved for us. He has refused several, always declaring he would let it to none but Mr. *John Wesley*. Last Saturday Mr. *Edwards* agreed, in my brother's name, to take a lease for seven years; and this morning Mr. *S.* has sent his workmen to begin to put it into repair. The people are much pleased at our having it: so are not Satan and his Antinomian Apostles."

July 27th. He was informed of the death of a person whom he considered and loved as a son in the Gospel, but

but whose unsteadiness had given him great pain. His observations on the occasion shew, that he had a mind susceptible of the finest sentiments of friendship. "Just now, (says he) I hear from *Leeds*, that my poor rebellious son has taken his flight. But God healed his backslidings first, and he is at rest! My poor *J. H——n* is at rest in the bosom of his heavenly Father. O what a turn has it given my heart! what a mixture of passions do I see here! But joy and thankfulness are uppermost. I opened the book of consolation, and cast my eye upon a word which shall wipe away all tears: *I will ransom them from the power of the grave; I will redeem them from death.*—Sunday, July 28th, I met our little Society, or rather candidates for a Society, at five in the morning. At seven, I preached Christ Jesus, the Saviour of all men, to a numerous quiet congregation, and afterwards heard the Bishop preach, and received the Sacrament from him. At five in the evening, after prayer for an open door, I went forth to such a multitude as we have not seen before in *Norwich*. During the hymn, a pale trembling opposer laboured to interrupt the work of God, and draw off the people's attention: but as soon as I began to read the history of the Prodigal Son, his commission ended, and he left me to a quiet audience. Now the door was opened indeed. For an hour and a half I shewed their sins and wanderings from God, and invited them back to their Father's house. And surely he had compassion on them, inclining many hearts to return. God, I plainly found, had delivered them into my hand. He filled my mouth with persuasive words, and my heart with strong desires for their salvation. I concluded, and began again, testifying my good will towards them, which was the sole end of my coming. But if I henceforth see them no more, yet

yet is my labour with my God. They have heard words whereby they may be saved; and many of them, I cannot doubt, will be our crown of rejoicing in the great day. Several serious persons followed me to Mr. *Edwards's*, desiring to be admitted into our Society. I told them, as others before, to come among us first, for some time, and see how they liked it. We spent some time together in conference, praise, and prayer. I am in no haste for a Society: first let us see how the candidates live."—Had this cautious and prudent conduct been observed, through every part of the Methodist discipline, the Preachers, and members of the Societies would not indeed have been so numerous as at present, but they would have had a degree of excellence, they have not yet attained.

Mr. *Wesley* goes on. July 30th, "I preached at five, and found the people's hearts opened for the word. The more Satan rages, the more our Lord will own and bless us. A poor rebel at the conclusion lifted up his voice; for whom I first prayed, and then turning full upon him, preached repentance and Christ to his heart. I desired him to turn his face towards me, but he could not. However he felt the invisible chain, which held him to hear the offers of grace and salvation. I have great hope that Satan has lost his slave; some assured me they saw him depart in tears.—July 31st, I expounded *Isaiah* xxxii. 1. to my constant hearers, who seem more and more to know their wants. At night I laid the axe to the root, and shewed their actual and original corruption, from Rev. iii. 17. *Thou sayest, I am rich, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* The strong man was disturbed in his palace, and roared on every side. My strength increased with the opposition. A gentleman

man on horseback, with others, was ready to gnash upon me with his teeth, but my voice prevailed, and they retreated to their strong hold, the alehouse. There, with difficulty, they procured some butchers to appear in their quarrel; but they had no commission to approach till I had done. Then, in the last hymn, they made up to the table with great fury. The foremost often lifted up his stick to strike me, being within his reach; but he was not permitted. I staid to pray for them, and walked quietly to my lodgings. Poor *Rabshakeh* muttered something about the Bishop of *Exeter*; but did not accept of my invitation to Mr. *Edwards's*. The concern and love of the people were much increased, by my supposed danger. We joined together in prayer and thanksgiving as usual; and I slept in peace."

Mr. *Wesley's* Journal gives us no further information of his labours, or of any of his proceedings, till the latter end of the year 1756. The number of Lay-Preachers was now greatly increased; and though very few of them had enjoyed the benefits of a learned, or even a good education in the common branches of knowledge, yet there were among them men of strong sense, and great power of mind, who soon became useful and able preachers of the Gospel. We may naturally suppose, that these, conscious of their abilities and usefulness, would begin to feel some uneasiness under the very humble character of a Methodist Preacher, which the public at that time held in great contempt. This seems to have been actually the case; for they wished to promote a plan, which no doubt they hoped might both be useful to the people, and give them a greater degree of respectability in the public opinion. To accomplish this purpose, they were desirous that the Preachers, or some of them at least,

least, should have some kind of ordination, and be allowed to administer the ordinances to the people, through all the Societies. Both Mr. *John* and *Charles Wesley* opposed this attempt, as a total dereliction of the avowed principles on which the Societies were first united together. When they became Itinerant Preachers, and began to form Societies, they utterly disclaimed any intention of making a separate party in the nation: they never intended that the Societies should be separate churches: the members were constantly exhorted to attend their respective places of worship, whether the Established Church, or a Dissenting Meeting; and the times of preaching on the Lord's Day were purposely fixed, to give them liberty so to do. They had no intention to separate any from their former church-membership, but to awaken persons of all denominations to a serious sense of religion; to call them back to their first principles, to be helpers of their faith, and to stir them up to work out their salvation with fear and trembling! Their leading object was, to bring persons of all persuasions to an experimental and practical knowledge of the fundamental truths of the Christian religion; to unite them together in brotherly love, while each retained his former religious connexion, and his peculiar opinions on church government and modes of worship. It is evident that the Methodist Societies were formed on these broad and disinterested principles, however narrow-minded and interested men may have misconstrued them, or endeavoured to pervert them. It was, indeed, a new thing in the world; but the two brothers were fully persuaded that this was the peculiar calling of the Methodists. They had been gradually led into this plan, under a concurrence of circumstances which appeared to them providential,

and

and many years' experience of its extensive usefulness, had confirmed them in this opinion. To separate the people, therefore, from their former connexions, and unite them into an independent body, they thought was departing from their proper calling, and quitting the station which God had appointed them for the benefit of the nation. This subject has often been discussed, but the question has never been fairly stated. It is not merely, whether the Methodists shall separate from the Church of *England?* but whether they shall separate from the Church, and from every denomination of Dissenters hitherto known in the kingdom, and become a body, distinct and independent of both. Thus far, they have been a kind of middle link, uniting the Dissenters, and members of the Church, in the interests of experimental religion, and in christian love and charity to one another. A separation therefore, would make the breach wider than ever: it would overturn the original constitution of Methodism, and totally subvert the very spirit of it.*

The contagion, however, had gone forth: the plague was begun: a division in the Society of *Leeds*, had already taken place, and the minds of many in different Societies were greatly unsettled, by a few of the Preachers. Mr. *Charles Wesley* was much affected with these proceedings. He considered the present attempts to separate those of the people from the Church, who had belonged to her, and the Dissenters among them from their former connexions, as a partial

* This subject is here incidentially mentioned, as it gave rise to Mr. *Charles Wesley's* journey through many of the Societies this year. It will be considered more at length, in the latter part of the life of Mr. *John Wesley*.

a partial evil only: but he looked forward to the consequences, which would probably follow, when none were left to oppose them. While under these painful exercises of mind, the words of the Lord by the prophet, often gave him comfort: *I will bring the third part through the fire.* He often preached from these words in the journey we are going to describe; and would often mention them to his friends in conversation, even to the close of his life. He seemed to expect, that when he and his brother were removed hence, troubles would arise in the Societies; but that, after various struggles, a third part would be found to adhere to their ORIGINAL CALLING, and to the original simplicity of the Methodists.

September 17th. He left *Bristol*, and visited the Societies in *Gloucestershire* and *Staffordshire*, every where confirming the brethren in the truths of the Gospel, and in their peculiar calling as Methodists. On the 22d, he came to *Nottingham*, and spent the afternoon in taking down the names of those in the Society, and conversing with them. He adds, "We rejoiced to meet once more, after so long a separation. My subject both at night and in the morning, was, *I will bring the third part through the fire.* It was a time of solemn rejoicing. There had been, twelve months ago, a great revival and increase of the Society: but Satan was beginning again to sow his tares. My coming at this season, I trust, will be the means of preventing a division."—The next day he came to *Sheffield.* "Here also, (he says) I delivered my own soul, and the people seemed awakened and alarmed. I spake plainly and lovingly to the Society, of continuing in the Church: and though many of them were Dissenters and Predestinarians, none were offended."—It is probable they understood his meaning, and then

then there was no just cause of offence. By advising those who belonged to the Church, to continue in it, he advised the Dissenters to continue in their respective Meetings, or Churches. His object was, to dissuade the members of the Methodist Societies from leaving their former connexions, and uniting into a separate body. In doing this he sometimes mentioned the Dissenters, as well as the members of the Church of *England*, but not always, as in most places these formed the bulk of the Methodist Societies.

Passing through *Huntslet*, the Rev. Mr. *Crook*, Minister of the place, stopped him and took him to his house. Here he met with Dr. *Cockburn*, his old school-fellow and friend, who had waited for him near a week, to take him to *York*. Mr. *Wesley* spent a delightful hour in conversation with them, full of life and zeal, and simplicity, and then went on to *Leeds*. Sunday, September 26th, he preached at seven in the morning, then walked to *Huntslet*, and preached twice for Mr. *Crook;* in the evening he returned to *Leeds*, and preached a fourth time to a very crowded audience. In the Society, he observes, "I could speak of nothing but love, for I felt nothing else. Great was our rejoicing over each other. Satan, I believe, has done his worst, and will get no further advantage by exasperating their spirits against their departed brethren. They were unanimous to stay in the Church, because the Lord stays in it, and multiplies his witnesses therein. Monday the 27th, I breakfasted with Miss *N.* who was not so evil-affected toward her forsaken brethren as I expected. Nothing can ever bring such as her back, but the charity which hopeth all things, beareth all things, endureth all things.—I went to the Church-prayers, with several who have been

been long dealt with to forsake them utterly. They will stand the firmer, I hope, for their shaking."

September 28th. "I set out with Dr. *Cockburn*, for *York*, and preached from Hab. iii. 2. *O Lord revive thy work.* The crowd made our room excessively hot: but that did not hinder their attention.—Our Preacher stationed here, had quite left off preaching in the morning. Many told me, I could not get a congregation at five o'clock: but I found it otherwise. The room was almost full, while I explained, *Being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life.* I insisted largely on—the necessity of labouring after holiness. The hearers appeared much stirred up. —I spent the day (September 29th) in conferring with all comers. The Doctor's house was open to all, and his heart also: his whole desire being to spread the Gospel."

October 1st. He met with a Miss *T.* earnestly seeking salvation; who had been awakened by reading *Theron* and *Aspasio*, written by Mr. *Hervey*.—While at *York*, Mr. *Wesley's* time was fully occupied: not merely with preaching night and morning, and conversing with the members of the Society: but in attending persons of learning and character, who were desirous of his company, to state their objections to the doctrines and economy of the Methodists, and to hear his answers. This day he spent an hour with Mr. *D.* and answered his candid objections. He had also an opportunity of defending his old friend Mr. *Ingham*, "It is hard, (says he) that a man should be hanged for his looks; for the appearance of M———nism. Their spirit and practices, he has as utterly renounced as we have: their manner and phrase cannot so soon be shaken off."—Simplicity and goodness constantly

met with his approbation: under whatever dress or form he saw them, they attracted his notice and ensured his friendship. He found *Mercy Bell* here, and these amiable qualities shone so bright through the little singularities of her profession, that he had sweet fellowship with her. He adds, " I marvel not that the Friends, so fallen from their first simplicity, cannot receive her testimony."—Thus speaks Mr. *Wesley* of a *woman*, who was a public teacher among the Friends. Many similar instances occur in his life, which plainly shew that his love of truth and goodness, always broke through his High Church prejudices, and united his heart, in Christian fellowship, to the wise and good of every communion.

October 2d. The whole day was spent in singing, conference, and prayer. " I attended (says he) the Quire Service. The people there were marvellously civil, and obliged me with the anthem I desired, *Hab.* iii. a feast for a king, as Queen *Anne* called it. The Rev. Mr. *Williamson* walked with me to his house, in the face of the sun. I would have spared him, but he was quite above fear. A pious sensible Dissenter cleaved to us all day, and accompanied us to the preaching. I discoursed on my favourite subject, *I will bring the third part through the fire.* We glorified God in the fire, and rejoiced in hope of coming forth as gold.—Sunday, October 3d. From five till near eight in the morning I talked closely with each of the Society: then, at Mr. *Williamson's* request, I preached on the Ordinances, from *Isaiah* lxiv. 5. *In those is continuance and we shall be saved.* I dwelt longest on what had been most neglected, family prayer, public prayer, and the sacrament. The Lord set to his seal, and confirmed the word with a double blessing.—I received the sacrament at the Minster. The were obliged

to

to consecrate twice, the congregation being doubled and trebled through my exhortation and example. Glory be to God alone.—I went to Mr. *Williamson's* church, who read prayers as one who felt them, and then beckoned me. I stepped up into the pulpit, when no one expected it, and cried to a full audience, *The kingdom of God is at hand; repent ye, and believe the Gospel.* They were all attention. The word did not return void, but accomplished that for which it was sent. Neither is he that planted, any thing, neither is he that watereth."

October 5th. Being returned to *Leeds*, he conversed with one of the Preachers who seemed desirous of making a separation; and adds, "I threw away some words on one who is wiser in his own eyes than seven men who can render a reason."—The next day, he again conversed with the same Preacher, who frankly confessed, if any of the Societies should desire him to take charge of them as a distinct body, he should not refuse them. Mr. *Wesley* told him plainly, that the ground of all such designs was pride: but his words were spoken into the air.—He now set out for *Seacroft*, and rode on to *Aberford*, to see his old friend Mr. *Ingham*, who was absent, labouring in his Lord's vineyard. "I had the happiness (says he) of finding Lady *Margaret* at home, and their son *Ignatius*. She informed me that Mr. *Ingham's* circuit takes in about four hundred miles; that he has six fellow-labourers, and a thousand persons in his Societies, most of them converted. I rejoiced in his success. *Ignatius* would hardly be satisfied at my not preaching. We passed an hour and a half profitably, and got safe back to *Seacroft* before night. Soon after, our dearest brother *Grimshaw* found us, and brought a blessing with him. I preached

preached from *Luke* xxi. 34. *Take heed to yourselves, &c.* and further enforced our Lord's warning on the Societies.—Our hearts were comforted and knit together.—October 8th, we had another blessed hour with them, before we left this lively people. I continued till one o'clock, in conference with my worthy friend and fellow-labourer, Mr. *Grimshaw;* a man after my own heart; whose love of the church, flows from his love of Christ. With such, may my lot be cast in both worlds.

"I rode with my faithful brother *Grimshaw* to *Bramley*, and preached to a multitude of serious souls, who eagerly received our Lord's saying, *Look up, and lift up your heads, &c.* They seemed broad awake, when I called again in the morning, October 9th, *Watch ye therefore, and pray always, &c.* Their spirit quickened mine. We had sweet fellowship together. I have no doubt but they will be counted worthy to escape, and to stand before the Son of Man. —Returning to *Leeds*, I met my brother *Whitefield*, and was much refreshed by the account of his abundant labours. I waited on him to our room, and gladly sat under his word.—October 10th. From *Isaiah* lxiv. 5. I earnestly pressed the duties of constant communicating, of hearing, reading, preaching the word; of fasting, of private, family, and public prayer. The spirit of love and union was in the midst of us.—I came to *Birstal* before noon. My congregation was a thousand or two less, through *George Whitefield's* preaching to-day at *Haworth*. Between four and five thousand were left, to receive my warning from *Luke* xxi. 34. After church service, we met again: every soul seemed to hang on the word. Two such precious opportunities, I have not enjoyed this many a day. It was the old time revived; a weighty spirit rested on the congregation,

congregation, and they stood like men prepared to meet the Lord."

October 11th. Mr. *Whitefield*, and Mr. *Grimshaw*, were present at the Watch-night at *Leeds*. Mr. *Wesley* preached first, and Mr. *Whitefield* after him. It was a time of great solemnity, and of great rejoicing in hope of the glorious appearing of the great God.—He now left *Leeds*, but continued preaching in the neighbouring places a few days. At *Birstal*, he makes the following observation: "The word was clothed with power, both to awaken and to confirm. My principal concern is for the disciples, that their houses may be built on the rock, before the rains descend. I hear in most places, the effect of the word; but I hearken after it, less than formerly, and take little notice of those, who say they receive comfort, or faith, or forgiveness. Let their fruits shew it."

October 17th. He came to Mr. *Grimshaw's*, at *Haworth*, and was greatly refreshed with the simplicity and zeal of the people. Here a young Preacher in Mr. *Ingham's* connexion came to spend the evening with him. "I found great love for him, (says Mr. *Wesley*) and wished all our sons in the Gospel, were equally modest and discreet."—He was now more fully informed of the state of the people in several Societies: that, having been prejudiced against the Church of *England*, by some of the Preachers, their minds had been unsettled, and rendered dissatisfied with the Methodist economy. These were easily induced to leave the Society, and unite themselves to some independent body: seldom with advantage, but often with loss. He talked largely with Mr. *Grimshaw*, how to remedy the evil. "We agreed, (says he) 1. That nothing can save the Methodists from falling a prey to every seducer, but close walking with God, in all the commandments

commandments and ordinances; especially reading the word, and prayer, private, family, and public. 2. That the Preachers should be allowed more time in every place, to visit from house to house, after Mr. *Baxter's* manner. 3. That a small treatise should be written, to ground *them in their calling*, and preserve them against seducers; and be lodged in every family."

He now set out for *Lancashire*, accompanied by his zealous friend Mr. *Grimshaw*. They reached *Manchester* on the 20th. They found the Society in a low divided state, and reduced nearly one half. "I make more allowance (says Mr. *Wesley*) for this poor shattered Society, because they have been neglected, if not abused, by our Preachers. The Leaders desired me not to let *J. T.* come among them again, for he did them more harm than good, by talking in his witty way against the Church and Clergy. As for poor *J. H.* he could not advise them to go to Church, because he never went himself. But some informed me, that he advised them not to go. I talked with the Leaders, and earnestly pressed them to set an example to the flock, by walking in all the commandments and ordinances. I wrote my thoughts to my brother, as follows. "Mr. *Walker's* letter* deserves to be seriously considered. One thing only occurs to me now, which might prevent in great measure the mischiefs which will probably ensue after our death: and that is, *greater, much greater deliberation and care in admitting Preachers*. Consider seriously, if we have not been too easy and too hasty in this matter. Let us pray

* Several letters passed between Mr. *John Wesley*, and the Rev. Mr. *Walker* of *Truro*, about this time. They are published in the Arminian Magazine.

pray God to shew us, if this has not been the principal cause, why so many of our Preachers have lamentably miscarried. Ought any new Preacher to be received before we know that he is grounded, not only in the doctrines we teach, but in the discipline also, and particularly in the communion of the Church of *England?* If we do not insist on that ϲοϱγι * for our desolate Mother, as a prerequisite, yet should we not be well assured that the candidate is no enemy to the Church?—I met the Society in calm love, and exhorted them to stand fast in one mind and one spirit; in the old paths, or ways of God's appointing. Henceforth they will not believe every spirit. The Lord stablish their hearts with grace."

October 23d. He breakfasted with Mr. *Richard Barlow*, whose uniform conduct, for a great many years, has done honour to the Methodist Society, and to religion in general. "I rejoiced (says Mr. *Wesley*) in the remembrance of his blessed sister, now in glory. For seven years, she adorned the Gospel in all things." —He afterwards took horse with Mr. *Philips*, for *Hafield*. The next day, Sunday the 24th, he preached in the church, which was better filled than had ever been known in a morning; and in the evening was exceedingly crowded. He makes a short observation here, that shews his attachment to the Church of *England*, in a much stronger light than any thing which another person could say of him. "I tasted the good word (says he) while reading it. Indeed the Scripture comes with double weight to me *in a church*. If any pity me for my bigotry, I pity them for their blind prejudice, which robs them of so many blessings."

October

* Natural affection; such as parents have for their children, or children for their parents.

Next Saturday I propose to sleep in your bed. *S. B.* and I shall not disagree.

"Stand to your own proposal: 'Let us agree to differ.' I leave *America* and *Scotland* to your latest thoughts and recognitions: only observing now, that you are exactly right: 'He did nothing before he asked me.' True, he asked your leave to ordain two more Preachers, *before* he ordained them: but while your answer was coming to prohibit him, he took care to ordain them both. Therefore, his asking you was a mere compliment. This I should not mention, but out of concern for your authority. Keep it while you live; and after your death, *detur digniori*—or rather, *dignioribus*.*—You cannot settle the succession: you cannot divine how God will settle it. Have the people of—— given you leave to be *E. A. P. J.*†"

In this letter, speaking of genius, he observes, "I never knew a genius that came to good. What can be the reason? Are they as premature in evil as in good; or do their superior talents overset them? Must every man of a superior understanding lean to, and trust and pride himself in it?—I never envied a man of great parts: I never wished a friend of mine possessed of them.

"Poor *J. H.!* What has genius done for him? ruined his fortune, and ruined his body. Last night I heard he was dying of a putrid fever. We prayed for him at the table: but I know not whether he is alive

* *Let it be given to one more worthy;* or rather, in the plural, *to those who are more worthy of it.* He speaks ironically of these *worthies*, who aimed at the supreme power in the Societies, over the head of his brother.

† *Ecclesiæ Anglicanæ Presbyter Johannes. John*, Presbyter of the Church of *England.* This signature we believe Mr. *John Wesley* sometimes used in the early part of his life, when writing to his brother.

alive or dead. His sickness was sent to prepare him either for Paradise, or for Orders. Such a messenger may perhaps take *Sam.* or *Charles* from the evil. I never sought great things for them; or greater for myself, than that I may escape to land—on a broken piece of the ship. It is my daily and hourly prayer, that I may escape safe to land—and that an entrance may be ministered to you abundantly, into the everlasting kingdom of *Jesus Christ*."

Mr. *Charles Wesley* had a weak body, and a poor state of health, during the greatest part of his life. He laid the foundation of both, at *Oxford*, by too close application to study, and abstinence from food. He rode much on horseback, which probably contributed to lengthen out life to a good old age. In his last sickness, his body was indeed reduced to the most extreme state of weakness. He possessed that state of mind which he had been always pleased to see in others—unaffected humility, and holy resignation to the will of God. He had no transports of joy, but solid hope and unshaken confidence in Christ, which kept his mind in perfect peace. A few days before his death he composed the following lines. Having been silent and quiet for some time, he called Mrs. *Wesley* to him, and bid her write as he dictated;

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart;
O! could I catch a smile from thee,
And drop into eternity!"

He

He died March 29th, 1788, aged seventy-nine years and three months; and was buried April 5th, in *Marybone* church-yard, at his own desire. The pall was supported by eight Clergymen of the Church of *England*. On his tomb-stone are the following lines, written by himself on the death of one of his friends: they could not be more aptly applied to any person, than to Mr. *Charles Wesley*,

With poverty of spirit bless'd,
Rest, happy Saint, in Jesus rest;
A sinner sav'd, through grace forgiv'n,
Redeem'd from earth to reign in heav'n!
Thy labours of unwearied love,
By thee forgot, are crown'd above;
Crown'd, through the mercy of thy Lord,
With a free, full, immense reward!

"Mr. *Wesley* (observes Doctor *Whitehead*) was of a lively disposition; of great frankness and integrity, and generous and steady in his friendships. His love of simplicity, and utter abhorrence of hypocrisy, and even of affectation in the professors of religion, made him sometimes appear severe on those who assumed a consequence, on account of their experience, or, were pert and forward in talking of themselves and others. These persons were sure of meeting with a reproof from him, which some perhaps, might call precipitate and imprudent, though it was evidently founded on a knowledge of the human heart. In conversation he was pleasing, instructive, and cheerful; and his observations were often seasoned with wit and humour. His religion was genuine and unaffected. As a Minister, he was familiarly acquainted with every part of divinity; and his mind was furnished with an uncommon

uncommon knowledge of the Scriptures. His discourses from the pulpit were not dry and systematic, but flowed from the present views and feelings of his own mind. He had a remarkable talent of expressing the most important truths with simplicity and energy; and his discourses were sometimes truly apostolic, forcing conviction on the hearers in spite of the most determined opposition. As a husband, a father, and a friend, his character was amiable. Mrs. *Wesley* brought him five children, of whom two sons and a daughter are still living. The sons discovered a taste for music, and a fine musical ear, at an early period of infancy, which excited general amazement; and are now justly admired by the best judges for their talents in that pleasing art."

From a review of the life of Mr. *Charles Wesley*, as delineated in the preceding sheets, it will appear evident, that the Methodists are greatly indebted to him for his unwearied labours and great usefulness at the first formation of the Societies, when every step was attended with difficulty and danger. And being dead he yet speaketh, by his numerous and excellent hymns, written for the use of the Societies, which still continue to be the means of daily edification and comfort to thousands.

His lively turn of thought did not leave him in his old age, as the following lines will testify.

THE MAN OF FASHION.

Written in 1784.

What is a modern Man of Fashion?
A man of taste and dissipation:
A busy man, without employment,
A happy man, without enjoyment.

Who

Who squanders all his time and treasures,
On empty joys, and tasteless pleasures;
Visits, attendance, and attention,
And courtly arts, too low to mention.

In sleep, and dress, and sport, and play,
He throws his worthless life away;
Has no opinion of his own,
But takes from leading Beaux the ton;
With a disdainful smile or frown,
He on the rif-raf crowd looks down:
The world polite, his friends and he,
And all the rest are——Nobody!

Taught by the Great his smiles to sell,
And how to write, and how to spell;
The Great his oracles he makes,
Copies their vices and mistakes;
Custom pursues, his only rule,
And lives an ape, and dies a fool!

Had Mr. *Charles Wesley* engaged in the higher walks of verse, there is no doubt but he would have been esteemed a considerable poet, even by those who now despise his hymns. He chose the most excellent way—the writing of hymns for the instruction and edification of the many, rather than devote all his life in attempts to please the fancy of the few. Some of his hymns are certainly among the best pieces in that species of composition. The following hymn has, through mistake, been attributed to his brother.

Written

Written after a Riot.

"Ye simple souls that stray
Far from the path of peace,
(That unfrequented way
To life and happiness;)
How long will ye your folly love,
And throng the downward road,
And hate the wisdom from above,
And mock the sons of God?

Madness and misery
Ye count our life beneath;
And nothing great can see,
Or glorious in our death:
As born to suffer and to grieve,
Beneath your feet we lie,
And utterly contemn'd we live,
And unlamented die.

Poor pensive sojourners,
O'erwhelmed with griefs and woes,
Perplex'd with needless fears,
And pleasure's mortal foes;
More irksome than a gaping tomb
Our sight ye cannot bear,
Wrapt in the melancholy gloom
Of fanciful despair.

So wretched and obscure,
The men whom ye despise,
So foolish, weak, and poor,
Above your scorn we rise:
Our conscience in the Holy Ghost,
Can witness better things;
For he whose blood is all our boast,
Hath made us priests and kings.

Riches

Riches unsearchable
In Jesus' love we know,
And pleasures from the well
Of life, our souls o'erflow;
From him the spirit we receive,
Of wisdom, grace, and power;
And always sorrowful we live,
Rejoicing evermore.

Angels our servants are,
And keep in all our ways,
And in their hands the bear
The sacred sons of grace:
Our guardians to that heavenly bliss,
They all our steps attend,
And God himself our Father is,
And Jesus is our Friend.

With him we walk in white,
We in his image shine,
Our robes are robes of light,
Our righteousness divine;
On all the grov'ling kings of earth
With pity we look down,
And claim in virtue of our birth,
A never-fading crown."

Mr. *Charles Wesley* wrote short hymns on the most important passages in the Old and New Testament. In these he has expressed his opinion, on the leading doctrines of the Gospel, with energy and beauty.

The

The kingdom of heaven is like a grain of mustard seed. Matt. xiii. 31.

"A *grain* of grace may we not see
This moment, and the next a tree?
Or *must* we patiently attend,
Our Lord declares it *must* be so;
And striking deep our root, we grow,
And lower sink, and higher rise,
Till *Christ* transplant us to the skies."

The following comment on a much disputed passage shews his humanity and benevolence.

To-morrow shalt thou and thy sons be with me. 1 *Sam.* xxviii. 19.

"What do these solemn words portend?
A gleam of hope when life shall end:
'Thou and thy sons, though slain, shall be
To-morrow in repose with me!'
Not in a state of hellish pain,
If *Saul* with *Samuel* doth remain,
Not in a state of damn'd despair,
If loving *Jonathan* be there."

THE

LIFE

OF THE

Reverend John Wesley.

BOOK THE SECOND.

CHAPTER I.

Giving some Account of Mr. John Wesley, from his Birth to the Year 1729.

WHEN we view Mr. *Wesley* rising into public notice, from the bosom of a family which had long been venerable for christian knowledge and piety, the mind feels a degree of prepossession in his favour, and our expectation is raised of something great and good from him. As we proceed to examine his education, and the principles instilled into his mind, at an early period of life, we shall see a solid foundation laid of sound knowledge and genuine piety. But that every one may judge for himself in this matter, we shall endeavour to trace, step by step, the circumstances of his early life, during the period mentioned in this chapter.

He

He was the second son of *Samuel* and *Susannah Wesley*, and born at *Epworth* in *Lincolnshire*, on the 17th of June 1703, O. S. There has indeed been some variation in the accounts given of his age by different persons of the family; but the certificate of it, sent him by his father a little before he was ordained Priest, to satisfy the Bishop of his age, puts the matter beyond a doubt. The original lies before us, and the following is a faithful copy.

Epworth, August 23*d*, 1728.

"*John Wesley*, M. A. Fellow of *Lincoln-College*, was twenty-five years old the 17th of June last, having been baptized a few hours after his birth, by me,

"SAMUEL WESLEY, Rector of *Epworth*."

When he was nearly six years old, a calamity happened, which threatened the whole family with destruction, and him in particular; his parents for a short time believing, that he was actually consuming in the flames of their house. But his mother's letter to the Rev. Mr. *Hoole*, will be the best account of this matter. It is dated August 24th, 1709, and is as follows.

"Rev. Sir,

"My master is much concerned that he was so unhappy as to miss of seeing you at *Epworth*; and he is not a little troubled that the great hurry of business about building his house will not afford him leisure to write. He has therefore ordered me to satisfy your desire as well as I can, which I shall do by a simple relation of matters of fact, though I cannot at this distance of time recollect every calamitous circumstance that attended our strange reverse of fortune. On Wednesday night, February the 9th, between the hours

hours of eleven and twelve, our house took fire, by what accident God only knows. It was discovered by some sparks falling from the roof upon a bed where one of the children *(Hetty)* lay, and burnt her feet. She immediately ran to our chamber and called us; but I believe no one heard her, for Mr. *Wesley* was alarmed by a cry of fire in the street, upon which he rose, little imagining that his own house was on fire; but, on opening his door, he found it was full of smoke, and that the roof was already burnt through. He immediately came to my room (as I was very ill he lay in a separate room from me) and bid me and my two eldest daughters rise quickly and shift for our lives, the house being all on fire. Then he ran and burst open the nursery door, and called to the maid to bring out the children. The two little ones lay in the bed with her; the three others in another bed. She snatched up the youngest, and bid the rest follow, which they did, except *Jacky*. When we were got into the hall, and saw ourselves surrounded with flames, and that the roof was on the point of falling, we concluded ourselves inevitably lost, as Mr. *Wesley* in his fright had forgot the keys of the doors above stairs. But he ventured up stairs once more, and recovered them a minute before the stair-case took fire. When we opened the street door, the strong North-east wind drove the flames in with such violence, that none could stand against them: Mr. *Wesley*, only, had such presence of mind as to think of the garden-door, out of which he helped some of the children; the rest got through the windows. I was not in a condition to climb up to the windows; nor could I get to the garden-door. I endeavoured three times to force my passage through the street door, but was as often beat back by the fury of the flames. In this distress I be-

sought

sought our blessed Savionr to preserve me, if it were his will, from that death, and then waded through the fire, naked as I was, which did me no farther harm than a little scorching my hands and face.

"While Mr. *Wesley* was carrying the children into the garden, he heard the child in the nursery cry out miserably for help, which extremely affected him; but his affliction was much increased, when he had several times attempted the stairs then on fire, and found they would not bear his weight. Finding it was impossible to get near him, he gave him up for lost, and kneeling down, he commended his soul to God, and left him, as he thought, perishing in the flames. But the boy seeing none come to his help, and being frightened, the chamber and bed being on fire, he climbed up to the casement, where he was soon perceived by the men in the yard, who immediately got up and pulled him out, just in the article of time that the roof fell in, and beat the chamber to the ground. Thus, by the infinite mercy of Almighty God, our lives were all preserved by little less than miracle, for there passed but a few minutes between the first alarm of fire, and the falling of the house."

Mr. *John Wesley's* account of what happened to himself, varies a little from this relation given by his mother. "I believe (says he) it was just at that time (when they thought they heard him cry) I waked: for I did not cry, as they immagined, unless it was afterwards. I remember all the circumstances as distinctly, as though it were but yesterday. Seeing the room was very light, I called to the maid to take me up. But none answering, I put my head out of the curtains, and saw streaks of fire on the top of the room. I got up and ran to the door, but could get no further, all the floor beyond it being in a blaze. I then climbed upon

upon a chest which stood near the window: one in the yard saw me, and proposed running to fetch a ladder. Another answered, there will not be time; but I have thought of another expedient. Here, I will fix myself against the wall: lift a light man, and set him on my shoulders. They did so, and he took me out of the window. Just then the roof fell; but it fell inward, or we had all been crushed at once. When they brought me into the house where my father was, he cried out, 'Come, neighbours! let us kneel down! let us give thanks to God! He has given me all my eight children: let the house go, I am rich enough!"

"The next day, as he was walking in the garden, and surveying the ruins of the house, he picked up part of a leaf of his Polyglot Bible, on which just those words were legible. *Vade; vende omnia quæ habes, et attolle crucem, et sequere me. Go; sell all that thou hast; and take up thy cross and follow me.*"*

The peculiar danger and wonderful escape of this child, excited a good deal of attention and inquiry at the time, especially among the friends and relations of the family. His brother *Samuel*, being then at *Westminster*, writes to his mother on this occasion in the following words, complaining that they did not inform him of the particulars. "I have not heard a word from the country, since the first letter you sent me after the fire. I am quite ashamed to go to any of my relations. They ask me, whether my father means to leave *Epworth?* whether he is building his house? whether he has lost all his books and papers? if nothing was saved? what was the lost child, a boy or a girl? what was its name? &c. To all which I am forced to answer,

* Armin. Magaz. vol. i. page 32.

answer, I cannot tell; I do not know; I have not heard—I have asked my father some of these questions, but am still an ignoramus."

All the children received the first rudiments of learning from their mother, who, as we have seen, was admirably qualified for this office in her own family. We can find no evidence that the boys were ever put to any school in the country, their mother having a very bad opinion of the common methods of instructing and governing children. But she was not only attentive to their progress in learning, she likewise endeavoured to give them, as early as possible, just and useful notions of religion. Her mind seems to have been led to a more than ordinary attention to Mr. *Wesley* in this respect. In one of her private meditations, when he was near eight years old, she mentions him, in a manner that shews how much her heart was engaged in forming his mind for religion. We shall transcribe the whole meditation for the benefit of the reader.

"Evening, May 17th, 1711. Son *John*.

"What shall I render to the Lord for all his mercies? The little unworthy praise that I can offer, is so mean and contemptible an offering, that I am even ashamed to tender it. But, Lord, accept it for the sake of Christ, and pardon the deficiency of the sacrifice.

"I would offer thee myself, and all that thou hast given me; and I would resolve, O give me grace to do it, that the residue of my life shall be all devoted to thy service. And I do intend to be more *particularly* careful of the soul of this child, that thou hast so mercifully provided for, than ever I have been; that I may do my endeavour to instil into his mind the principles of

of thy true religion, and virtue. Lord give me grace to do it sincerely and prudently, and bless my attempts with good sucsess."

Her good endeavours were not without the desired effect; for it is believed it was about this time, being eight years old, that he began to receive the sacrament.

In the month of April 1712, he had the small-pox, together with four others of the children. His father was then in *London*, to whom his mother writes thus: "*Jack* has bore his disease bravely, like a man, and indeed like a Christian, without any complaint; though he seemed angry at the small-pox when they were sore, as we guest by his looking sourly at them, for he never said any thing." In 1714, he was placed at the *Charter-house*, and became distinguished for his diligence and progress in learning; so that, in 1719, when his father was hesitating in what situation he should place *Charles*, his brother *Samuel* writes thus of him: "My brother *Jack*, I can faithfully assure you, gives you no manner of discouragement from breeding your third son a scholar." Two or three months afterwards he mentions him again, in a letter to his father: "*Jack* is with me, and a brave boy, learning *Hebrew* as fast as he can."

He was now sixteen, and the next year was elected to *Christ-Church*, *Oxford*. Here he pursued his studies with great advantage, under the direction of Doctor *Wigan*, a gentleman eminent for his classical knowledge. Mr. *Wesley's* natural temper in his youth was gay and sprightly, with a turn for wit and humour. When he was about twenty-one years of age, "he appeared, (as Mr. *Badcock* has observed) the very sensible and acute Collegian—a young fellow of the finest classical taste, of the most liberal and manly sentiments."

sentiments."* His perfect knowledge of the *classics* gave a smooth polish to his wit, and an air of superior elegance to all his compositions. He had already begun to amuse himself occasionally with writing verses, though most of his poetical pieces at this period, were, we believe, either imitations or translations of the *Latin*. Some time in this year, however, he wrote an imitation of the 65th Psalm, which he sent to his father, who says, "I like your verses on the 65th Psalm, and would not have you bury your talent."

In the summer of this year, his brother, Mr. *Samuel Wesley*, broke his leg, and, when he was recovering, wrote to Mr. *John Wesley* at *Oxford*, informing him of his misfortune, and requesting some verses from him. Mr. *Wesley's* answer is dated the 17th of June, when he was just twenty-one years of age. The letter shews his lively and pleasant manner of writing when young; and the verses afford a specimen of his poetical abilities to give a beautiful and elegant dress, to verses intended as ridicule.

"I believe (says he) I need not use many arguments to shew I am sorry for your misfortune, though at the same time I am glad, you are in a fair way of recovery. if I had heard of it from any one else, I might probably have pleased you with some impertinent consolations; but the way of your relating it is a sufficient proof, that they are what you don't stand in need of. And indeed, if I understand you rightly, you have more reason to thank God that you did not break both, than to repine because you have broke one leg. You have undoubtedly heard the story of the *Dutch* seaman, who having broke one of his legs by a fall from the main-mast, instead of condoling himself, thanked

* Westminster Magazine.

thanked God that he had not broke his neck. I scarce know whether your first news vexed me, or your last news pleased me more: but I can assure you, that though I did not cry for grief at the former, I did for joy at the latter part of your letter. The two things which I most wished for of almost any thing in the world, were to see my mother, and *Westminster* once again, and to see them both together was so far above my expectations, that I almost looked upon it as next to an impossibility. I have been so very frequently disappointed when I had set my heart on any pleasure, that I will never again depend on any before it comes. However, I shall be obliged to you if you will tell me, as near as you can, how soon my uncle is expected in *England*,* and my mother in *London*."

"Since you have a mind to see some of my verses, I have sent you some, which employed me above an hour yesterday in the afternoon. There is one, and I am afraid but one good thing in them, that is, they are short.

From the Latin.

"As o'er fair *Cloe's* rosy cheek,
Careless a little vagrant pass'd,
With artful hand around his neck
A slender chain the virgin cast.

As *Juno* near her throne above,
Her spangled bird delights to see;
As *Venus* has her fav'rite dove,
Cloe shall have her fav'rite flea.

Pleas'd

* The uncle here mentioned was his mother's only brother. He was in the service of the *East-India* Company, and the public prints having stated that he was returning home in one of the Company's ships, Mrs. *Wesley* came to *London* when the ship arrived, to meet him. But the information was false, and she disappointed. *Private Papers.*

Pleas'd at his chains, with nimble steps
He o'er her snowy bosom stray'd:
Now on her panting breast he leaps,
Now hides between his little head.

Leaving at length his old abode,
He found, by thirst or fortune led,
Her swelling lips that brighter glow'd
Than roses in their native bed.

Cloe, your artful hands undo,
Nor for your Captive's safety fear
No artful bands are needful now
To keep the willing vagrant here.

Whil'st on that heav'n 'tis giv'n to stay,
(Who would not wish to be so blest)
No force can draw him once away,
'Till death shall seize his destin'd breast."

Toward the close of this year, Mr. *Wesley* began to think of entering into Deacons' Orders; and this led him to reflect on the importance of the ministerial office, the motives of entering into it, and the necessary qualifications for it. On examining the step he intended to take, through all its consequences to himself and others, it appeared of the greatest magnitude, and made so deep an impression on his mind, that he became more serious than usual, and applied himself with more attention to subjects of divinity. Some doubts arising in his mind on the motives which ought to influence a man in taking Holy Orders, he proposed them to his father, with a frankness that does great credit to the integrity of his heart. His father's answer is dated the 26th of January 1725. "As to what you mention of entering into Holy Orders, it is indeed a great

great work, and I am pleased to find you think it so. As to the motives you take notice of, my thought are; if it is no harm to desire getting into that office, even as *Eli's* sons, *to eat a piece of bread;* yet certainly a desire and intention to lead a stricter life, and a belief that one should do so, is a better reason: though this should, by all means, be begun before, or ten to one it will deceive us afterwards. But if a man be unwilling and undesirous to enter into Orders, it is easy to guess whether he can say so much as, with common honesty, that he trusts he is "moved to it by the Holy Ghost." But the principal spring and motive, to which all the former should be only secondary, must certainly be the glory of God, and the service of his Church in the edification of our neighbour. And woe to him who, with any meaner leading view, attempts so sacred a work." He then mentions the qualifications necessary for Holy Orders, and answers a question which his son asked. "You ask me which is the best commentary on the Bible? I answer, the Bible itself. For the several Paraphrases and Translations of it in the Polyglot, compared with the Original, and with one another, are, in my opinion, to an honest, devout, industrious, and humble man, infinitely preferable to any comment I ever saw. But *Grotius* is the best, for the most part, especially on the Old Testament." He then hints to his son, that he thought it too soon for him to take Orders; and encourages him to work and write while he could. "You see (says he) time has shaken me by the hand; and death is but a little behind him. My eyes and heart are now almost all I have left; and I bless God for them."

His mother wrote to him in February on the same subject, and seemed desirous that he should enter into Orders as soon as possible. "I think (says she) the sooner

sooner you are a Deacon the better, because it may be an inducement to greater application in the study of practical divinity, which of all other studies I humbly conceive to be the best for Candidates for Orders." His mother was remarkable for taking every opportunity to impress a serious sense of religion on the minds of her children; and she was too watchful to let the present occasion slip without improvement. "The alteration of your temper (says she, in the same letter) has occasioned me much speculation. I, who am apt to be sanguine, hope it may proceed from the operations of God's Holy Spirit, that, by taking off your relish for earthly enjoyments, he may prepare and dispose your mind for a more serious and close application to things of a more sublime and spiritual nature. If it be so, happy are you if you cherish those dispositions; and now, in good earnest, resolve to make religion the business of your life; for, after all, that is the one thing that, strictly speaking, is necessary: all things beside are comparatively little to the purposes of life. I heartily wish you would now enter upon a stirct examination of yourself, that you may know whether you have a reasonable hope of salvation by *Jesus Christ*. If you have, the satisfaction of knowing it will abundantly reward your pains: if you have not, you will find a more reasonable occasion for tears than can be met with in a tragedy. This matter deserves great consideration by all, but especially by those designed for the Ministry; who ought above all things to make their own calling and election sure, lest after they have preached to others, they themselves should be cast away."

These advices and exhortations of his parents had a proper influence on his mind. He began to apply himself with diligence to the study of divinity in his leisure

leisure hours, and became more desirous of entering into Orders. He wrote twice to his father on this subject. His father answered him in March, and informed him that he had changed his mind, and was then inclined that he should take Orders that summer: "But in the first place, (says he) if you love yourself or me, pray heartily."

The books which, in the course of his reading this summer, before his ordination, had the greatest influence both on his judgment and affections, were *Thomas à Kempis* and Bishop *Taylor's* rules of holy living and dying. Not that he implicitly received every thing they taught; but they roused his attention to the spirit and tendency of the Christian Religion, and thoroughly convinced him that its influence over the heart and life is much more extensive than he had before imagined. "He began to see that true religion is seated in the heart, and that God's law extends to all our thoughts as well as words and actions."* He was, however, very angry at *Kempis* for being too *strict*, though he then read him only in Dean *Stanhope's* translation.† We cannot but remark here a singular feature in Mr. *Wesley's* character; that, contrary to the disposition of most young men of twenty-two, who have been educated in the habits of study, he was diffident of his own judgment till he had heard the opinion of others; and this disposition is more or less visible through the whole of his life. On this occasion he consulted his parents, stated his objections to some things in *Kempis*, and asked their opinion. His letter is dated May 29th. "I was lately advised, (says he) to read *Thomas à Kempis* over, which I had frequently seen, but never much looked into before. I think he must

* *Wesley's* Works, vol. xxvi. page 271. † *Ibid.*

must have been a person of great piety and devotion; but it is my misfortune to differ from him in some of his main points. I cannot think that when God sent us into the world, he had irreversibly decreed that we should be perpetually miserable in it. If our taking up the cross imply our bidding adieu to all joy and satisfaction, how is it reconcilable with what *Solomon* expressly affirms of religion, *That her ways are ways of pleasantness and all her paths are peace?* Another of his tenets is, that mirth or pleasure is useless, if not sinful—and that nothing is an affliction to a good man; that he ought to thank God even for sending him misery. This, in my opinion, is contrary to God's design in afflicting us: for though he chasteneth those whom he loveth, yet it is in order to humble them. I hope when you have time, you will give me your thoughts on these subjects, and set me right if I am mistaken."

His mother's letter in answer to this is dated June the 8th, in which she makes many judicious observations on the points he had mentioned. Among other things, she says, "I take *Kempis* to have been an honest weak man, that had more zeal than knowledge, by his condemning all mirth or pleasure, as sinful or useless, in opposition to so many direct and plain texts of Scripture. Would you judge of the lawfulness or unlawfulness of pleasure? of the innocence or malignity of actions? Take this rule:—Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.

His

His father's letter is dated July 14th. "As for *Thomas à Kempis*, (says he) all the world are apt to strain either on one side or the other: but, for all that, mortification is still an indispensable Christian duty. The world is a Syren, and we must have a care of her: and if the *young man* will *rejoice in his youth*, yet let him take care that his joys be innocent; and, in order to this, remember, that *for all these things* God will bring him into judgment. I have only this to add of my friend and old companion, that, making some grains of allowance, he may be read to great advantage; nay, that it is almost impossible to peruse him seriously without admiring, and I think in some measure imitating his heroic strains of humility, piety, and devotion. But I reckon you have, before this, received your mother's letter, who has leisure to boult the matter to the bran."*

Perceiving the good effects of consulting his parents, and that his mother in particular took a pleasure in discussing at large the subjects he proposed to her, he consulted her in a letter dated June the 18th, on some things he had met with in Bishop *Taylor*. "You have so well satisfied me, (says he) as to the tenets of *Thomas à Kempis*, that I have ventured to trouble you once more on a more dubious subject. I have heard one I take to be a person of good judgment say, that she would advise no one very young, to read Dr. *Taylor* on Living and Dying. She added, that he almost put her out of her senses when she was fifteen or sixteen years old; because he seemed to exclude all from being in a way of salvation who did not come up to

* Extracts of both these letters are inserted in the Arminian Magazine, vol. i. page 33.: but the original of his father's, and a copy of his mother's, are before us.

to his rules, some of which are altogether impracticable. A fear of being tedious will make me confine myself to one or two instances, in which I am doubtful; though several others might be produced of almost equal consequence." He then states several particulars which Bishop *Taylor* makes necessary parts of humility and repentance; one of which, in reference to humility, is, that, "We must be sure, in some sense or other, to think ourselves the worst in every company where we come." And in treating of repentance he says, "Whether God has forgiven us or no, we know not, therefore be sorrowful for ever having sinned."—"I take the more notice of this sentence, (says Mr. *Wesley*) because it seems to contradict his own words in the next section, where he says, that by the Lord's-Supper all the members are united to one another, and to Christ the Head. The Holy Ghost confers on us the graces necessary for, and our souls receive the seeds of, an immortal nature. Now surely these graces are not of so little force as that we cannot perceive whether we have them or not; if we dwell in Christ and Christ in us, which he will not do unless we are regenerate, certainly we must be sensible of it. If we can never have any certainty of our being in a state of salvation, good reason it is, that every moment should be spent, not in joy, but in fear and trembling; and then undoubtedly, in this life, we are of all men most miserable. God deliver us from such a fearful expectation as this. Humility is undoubtedly necessary to salvation; and if all these things are essential to humility, who can be humble? who can be saved?"

His mother's answer is dated July 21st. She observes, that though she had a great deal of business, was infirm, and but slow of understanding, yet it was a great pleasure to correspond with him on religious subjects,

and if it might be of the least advantage to him, she should greatly rejoice. She then tells him, that what Dr. *Taylor* calls humility is not the virtue itself, but the accidental effects of it, which may in some instances, and must in others, be separated from it. She then proceeds to state her own ideas of humility.

"Humility is the main between pride, or an overvaluing ourselves on one side, and a base abject temper on the other. It consists in an *habitual disposition* to think meanly of ourselves; which disposition is wrought in us by a true knowledge of God; his supreme essential glory, his absolute immense perfection of being; and a just sense of our dependence upon him, and past offences against him; together with a consciousness of our present infirmities and frailities," &c. &c.

This correspondence would undoubtedly tend very much to improve so young a man as Mr. *Wesley* then was. It engaged him in a close and critical examination of the Authors he was reading, and fixed the subjects on his mind. It is indeed evident, that Dr. *Taylor's* work not only affected his heart, but engaged him in the pursuit of further knowledge of subjects so interesting to his happiness. He therefore answered his mother's letter on the 29th of July; and both this letter and the answer to it are worthy of being preserved; the one, as a specimen of his manner of reasoning at this early period of his life; and the other, as it affords some excellent practical observations. But as they are too long to be inserted here, we shall only present the reader with an extract from each, which we hope will not be deemed too tedious.

"You have much obliged me, (says Mr. *Wesley)* by your thoughts on Dr. *Taylor*, especially with respect to humility, which is a point he does not seem to me sufficiently to clear. As to absolute humility, consisting

consisting in a mean opinion of ourselves, considered with respect to God alone, I can readily join with his opinion. But I am more uncertain as to comparative, if I may so term it; and think some plausible reasons may be alleged to shew, it is not in our power, and consequently not a virtue, to think ourselves the worst in every company.

"We have so invincible an attachment to truth already perceived, that it is impossible for us to disbelieve it. It is not therefore in every case a matter of choice, whether we will believe ourselves worse than our neighbour, or no; since we may distinctly perceive the truth of this proposition, He is worse than I; and then the judgment is not free. One, for instance, who is in company with a free-thinker, or other person signally debauched in faith and practice, cannot avoid knowing himself to be the better of the two; these propositions extorting our assent; an Atheist is worse than a believer; a man who endeavours to please God is better than he who defies him.

"If a true knowledge of God be necessary to absolute humility, a true knowledge of our neighbour should be necessary to comparative. But to judge one's self the worst of all men, implies a want of such knowledge. No knowledge can be, where there is not certain evidence; which we have not, whether we compare ourselves with our acquaintance, or strangers. In the one case we have only imperfect evidence, unless we can see through the heart; in the other, we have none at all.

Again, this kind of humility can never be well-pleasing to God, since it does not flow from faith, without which it is impossible to please him. Faith is a species of belief, and belief is defined an assent to a proposition upon reasonable grounds. Without rational

tional grounds there is therefore no belief, and consequently no faith.

"That we can never be so certain of the pardon of our sins, as to be assured they will never rise up against us, I firmly believe. We know that they will infallibly do so if we apostatize: and I am not satisfied what evidence there can be of our final perseverance, till we have finished our course. But I am persuaded we may know if we are NOW in a state of salvation, since that is expressly promised in the Holy Scriptures to our sincere endeavours, and we are surely able to judge of our own sincerity.

"As I understand faith to be an assent to any truth upon rational grounds, I do not think it possible, without perjury, to swear I believe any thing, unless I have rational grounds for my persuasion. Now that which contradicts reason cannot be said to stand on rational grounds; and such undoubtedly is every proposition which is incompatible with the Divine Justice or Mercy. I can therefore never say I believe such a proposition; since it is impossible to assent upon reasonable evidence where it is not in being.

"What then shall I say of Predestination? An everlasting purpose of God to deliver some from damnation, does, I suppose, exclude all from that deliverance who are not chosen. And if it was inevitably decreed from eternity, that such a determinate part of mankind should be saved, and none beside them, a vast majority of the world were only born to eternal death, without so much as a possibility of avoiding it. How is this consistent with either the divine justice or mercy? Is it merciful to ordain a creature to everlasting misery? Is it just to punish man for crimes which he could not but commit? That God should be the author of sin and injustice, which must,

must, I think, be the consequence of maintaining this opinion, is a contradiction to the clearest ideas we have of the Divine Nature and Perfections.

"I call faith an assent upon rational grounds; because I hold Divine Testimony to be the most reasonable of all evidence whatever. Faith must necessarily, at length, be resolved into reason. God is true, therefore what he says is true: he hath said this, therefore this is true. When any one can bring me more reasonable propositions than these, I am ready to assent to them: till then, it will be highly unreasonable to change my opinion."

This letter is sufficient evidence how deeply Mr. *Wesley* was engaged, at this time, in the study of Dr. *Taylor's* Rules of Holy Living and Dying to which he chiefly ascribes his first religious impressions; and it is pleasing to observe how early he adopted his opinion of Universal Redemption, which he so uniformly held, and so ably defended in the subsequent part of his life.

His mother's letter is dated August the 18th. "You say that I have obliged you by sending my thoughts of humility, and yet you do not seem to regard them in the least; but still dwell on that single point in Dr. *Taylor*, of thinking ourselves the worst in every company; though the necessity of thinking so is not inferred from my definition. I shall answer your arguments, after I have observed, that we differ in our notions of the virtue itself. You will have it consist in thinking meanly of ourselves; I, in an habitual disposition to think meanly of ourselves; which I take to be more comprehensive, because it extends to all the cases wherein that virtue can be exercised; either in relation to God, ourselves, or our neighbour; and renders

renders your distinction of absolute and comparative humility perfectly needless.

"We may in many instances think very meanly of ourselves without being humble; nay sometimes our very pride will lead us to condemn ourselves; as when we have said or done any thing which lessens that esteem of men we earnestly covet. As to what you call absolute humility, with respect to God, what great matter is there in it? Had we only a mere speculative knowledge of that awful Being, and only considered him as the Creator and Sovereign Lord of the universe; yet since that first notion of him implies that he is a God of absolute and infinite perfection and glory, we cannot contemplate that glory, or conceive him present, without the most exquisite diminution of ourselves before him.

"The other part of your definition I cannot approve, because I think all those comparisons are rather the effects of pride than of humility.

"Though truth is the object of the understanding; and all truths as such, agree in one common excellence, yet there are some truths which are comparatively of so small value, because of little use, that it is no matter whether we know them or not. Among these I rank the right answer to your question, whether our neighbour or we be worse. Of what importance can this inquiry be to us? Comparisons in these cases are very odious, and do most certainly proceed from some bad principle in those who make them. So far should we be from reasoning upon the case, that we ought not to permit ourselves to entertain such thoughts, but if they ever intrude, to reject them with abhorrence.

"Supposing that in some cases the truth of that proposition, my neighbour is worse than I, be ever

so evident, yet what does it avail? Since two persons in different respects may be better and worse than each other. There is nothing plainer than that a Free-thinker as a Free-thinker; and an Atheist as an Atheist, is worse in that respest than a Believer as a Believer. But if that Believer's practice does not correspond to his faith—he is worse than an Infidel.

"If we are not obliged to think ourselves the worst in every company, I am perfectly sure that a man sincerely humble, will be afraid to think himself the best in any. And though it should be his lot (for it can never be his choice) to fall into the company of notorious sinners; who makes thee to differ? Or, what hast thou that thou hast not received? is sufficient, if well considered, to humble us, and silence all aspiring thoughts and self applause; and may instruct us to ascribe our preservation from enormous offences to the sovereign grace of God, and not to our own natural purity or strength.

"You are somewhat mistaken in your notions of faith. All faith is an assent, but all assent is not faith. Some truths are self-evident, and we assent to them because they are so. Others, after a regular and formal process of reason by way of deduction from some self-evident principle, gain our assent. This is not properly faith but science. Some again we assent to, not because they are self-evident, or because we have attained the knowledge of them in a regular method by a train of arguments; but because they have been revealed to us, either by God or man, and these are the proper objects of faith. The true measure of faith is the authority of the revealer, the weight of which always holds proportion to our conviction of his ability and integrity. Divine faith is an

assent

assent to whatever God has revealed to us, because he has revealed it."*

It was impossible for Mr. *Wesley* to correspond with a parent, and on such subjects, without being improved. And it is certain that he never forgot some of the rules and maxims which he had learned from her. The effect of his present inquiries was deep and lasting. In reading *Kempis*, he tells us that he had frequently much sensible comfort, such as he was an utter stranger to before. And the chapter in Dr. *Taylor* on purity of intention, convinced him of the necessity of being holy in heart, as well as regular in his outward deportment. Meeting likewise a religious friend about this time, which he never had before, he began to alter the whole form of his conversation, and to set in earnest upon *a new life*. He communicated every week. He watched against all sin, whether in word or deed; and began to aim at, and pray for, inward holiness.†

Having now determined to devote himself wholly to God, his letters to his parents carried a savour of religion, which before they had wanted; this made his father say to him in a letter of August the 2d, "If you be but what you write, you and I shall be happy, and you will much alleviate my misfortune." He soon found that his son was not double minded. The time of his Ordination now drew near. His father wrote to him on this subject, in a letter dated September the 7th, in which he says, "God fit you for your great work. Fast, watch, and pray; believe, love, endure, and be

* The remaining part of this letter on Predestination is inserted in the Arminian Magazine, vol. i. page xxxvi. though with an error in the date.

† *Wesley's* Works, vol. xxvi. page 274.

be happy; towards which you shall never want the most ardent prayers of your affectionate father." In preparing for his Ordination he found some scruples on his mind respecting the damnatory clause in the Athanasian Creed; which he proposed to his father, who afterwards gave him his opinion upon it. Having prepared himself with the most conscientious care for the ministerial office, he was ordained Deacon on Sunday the nineteenth of this month, by Dr. *Potter*, then Bishop of *Oxford*.

Mr. *Wesley's* Ordination supplied him with an additional motive to prosecute the study of Divinity; which he did, by directing his inquires into the evidences and reasonableness of the Christian Religion. He wrote to his mother on this subject November the 3d, who in her answer dated the 10th, encourages him to persevere in such investigations without any fear of being injured by them. "I highly approve, (says she) of your care to search into the grounds and reasons of our most Holy Religion; which you may do, if your intention be pure, and yet retain the integrity of your faith. Nay the more you study on that subject, the more reason you will find to depend on the veracity of God; inasmuch as your perception of him will be clearer, and you will more plainly discover the congruity there is between the ordinances and precepts of the Gospel, and right reason. Nor is it an hard matter to prove that the whole system of Christianity is founded thereon."

It was however but a small portion of his time that Mr. *Wesley* employed in these studies. His private Diary shews how diligent he was in the study of the Classics, and other books in different branches of Science, and in the performance of his academical exercises. The time also drew near when it was expected

pected that the election of a Fellow of *Lincoln-College* would take place; with a view to which his friends had been exerting themselves in his favour all the summer.* When Dr. *Morley*, the Rector, was spoke to on the subject, he said, "I will inquire into Mr. *Wesley's* character." He did so, and gave him leave to stand a candidate. He afterwads became his friend in that business, and used all the influence he had in his favour. His father in a letter of July says, "I waited on Dr. *Morley*, and found him more civil than ever. I will write to the Bishop of *Lincoln* again, and to your brother *Samuel* the next post. Study hard lest your *opponents* beat you." In another letter, speaking of Dr. *Morley*, he says, "You are infinitely obliged to that generous man."

In election business, the passions of men generally run high, and every circumstance is laid hold of, which can by any means be so managed as to influence the public opinion against an opponent. And Mr. *Wesley's* late seriousness did not escape the banter and ridicule of his adversaries at *Lincoln*, on this occasion. In reference to this his father observes in a letter of August; "As for the Gentlemen Candidates you write of—Does any body think that the Devil has no Agents left? It is a very callow virtue, sure, that cannot bear being laughed at.—I think our Captain and Master endured something more for us, before he entered into glory: and unless we follow his steps, in vain do we hope to share that glory with him. Nor shall any who sincerely endeavour to serve him, either by turning others to righteousness, or keeping them stedfast in it, lose their reward."—And in his letter of October

* His father mentions it in his letter of the 26th of January of this year.

October the 19th, he exhorts him to bear patiently what was said of him at *Lincoln*; "But be sure (says he) never to return the like treatment to your enemy. You and I have hitherto done the best we could in that affair; do you continue to do the same, and rest the whole with Providence."

His mother writes to him on this occasion more in the way of encouragement and caution. "If it be, (says she) a weak virtue that cannot bear being laughed at, I am sure it is a strong and well confirmed virtue, that can stand the test of a brisk buffoonery. I doubt too many people, though well inclined, have yet made shipwreck of faith and a good conscience merely because they could not bear raillery. Some young persons have a natural excess of bashfulness; others are so tender of what they call honour, that they cannot endure to be made a jest of.—I would therefore advise those who are in the beginning of a christian course, to shun the company of profane wits, as they would the plague or poverty; and never to contract an intimacy with any, but such as have a good sense of religion."

But notwithstanding the warm opposition which his opponents made against him, Mr. *Wesley's* general good character for learning and diligence, gave such firmness and zeal to his friends, that on Thursday, March the 17th, 1726, he was elected Fellow of *Lincoln-College*.* His father very emphatically expresses his satisfaction on this occasion, in a letter of the first of April.—"I have both yours since your election: in both, you express yourself as becometh you. What will be my own fate before the summer be over, God knows; *sed passi graviora*.—Wherever

* Private Diary.

ever I am, my *Jack* is Fellow of *Lincoln*."—His mother in a letter of March the 30th, tells him in her usual strain of piety, "I think myself obliged to return great thanks to Almighty God, for giving you good success at *Lincoln*. Let whoever he pleased be the instrument, to him and to him alone the glory appertains."

The Monday following his election, being March the 21st, he wrote to his brother *Samuel*,* expressing his gratitude for the assistance he had given him in that affair. With this letter he sent two or three copies of verses, which seem, by what he says of them, to have been written at an early period. "I have not yet (says he) been able to meet with one or two gentlemen, from whom I am in hopes of getting two or three copies of verses. The most tolerable of my own, if any such there were, you probably received from *Leyburn*. Some of those I had besides, I have sent here; and shall be very glad if they are capable of being so corrected, as to be of any service to you."—He sent three specimens of his poetry with this letter: the two following we shall insert; which considered as hasty productions, the mere amusement of an hour or two, and sent in their rough state, we are confident every good judge will pronounce excellent, notwithstanding the modesty with which he speaks of them.

HORACE,

* This letter (adds Dr. *Whitehead*) and the verses which accompanied it, were inserted some years ago, by Mr. *Badcock*, in the *Westminster* Magazine. The letter is there without a date, which I have taken from Mr. *John Wesley's* Diary. Mr. *Badcock* tells the public, that he had a variety of curious papers by him, which shew Mr. *Wesley* in a light which perhaps he had forgot, &c.—I shall have occasion to mention this circumstance in another place.

HORACE, *Lib.* I. *Ode* XXII.

"Integrity needs no defence;
The man who trusts to innocence,
Nor wants the darts *Numidians* throw,
Nor arrows of the *Parthian* bow.

Secure o'er *Lybia's* sandy seas,
Or hoary *Caucasus* he strays,
O'er regions scarcely known to fame,
Wash'd by *Hydaspes'* fabled stream.

While void of cares, of nought afraid,
Late in the *Sabine* woods I stray'd;
On *Sylvia's* lips, while pleas'd I sung,
How love and soft persuasion hung!

A rav'nous wolf intent on food,
Rush'd from the covert of the wood;
Yet dar'd not violate the grove
Secur'd by innocence and love.

Nor *Mauritania's* sultry plain,
So large a savage does contain;
Nor e'er so huge a monster treads
Warlike *Apulia's* beechen shades.

Place me where no revolving sun
Does o'er his radiant circle run;
Where clouds and damps alone appear,
And poison the unwholesome year:

Place me in that effulgent day
Beneath the sun's directer ray;
No change from its fix'd place shall move
The basis of my lasting love.

IN

IN IMITATION OF

Quis desiderio sit Pudor, &c.

Sent to a Gentleman on the death of his Father.

WHAT shame shall stop our flowing tears?
What end shall our just sorrows know?
Since fate, relentless to our prayers,
Has giv'n the long destructive blow!

Ye muses, strike the sounding string,
In plaintive strains his loss deplore;
And teach an artless voice to sing
The great, the bounteous, now no more!

For him the wise and good shall mourn,
While late records his fame declare;
And oft as rolling years return,
Shall pay his tomb a grateful tear.

Ah! what avail their plaints to thee?
Ah! what avails his fame declar'd?
Thou blam'st, alas! the just decree
Whence virtue meets its just reward.

Though sweeter sounds adorn'd thy tongue
Thracian Orpheus whilom play'd;
When list'ning to the morning song
Each tree bow'd down its leafy head:

Never! ah, never from the gloom
Of unrelenting *Pluto's* sway,
Could the thin shade again resume
Its ancient tenement of clay.

Indulgent

Indulgent patience, heav'n-born guest!
  Thy healing wings around display;
Thou gently calm'st the stormy breast
  And driv'st the tyrant grief away.

Corroding care and eating pain,
  By just degrees thy influence own;
And lovely lasting peace, again
  Resumes her long deserted throne.

His parents now invited him to spend some time with them in the country. Accordingly he left *Oxford* in April, and staid the whole summer at *Epworth* and *Wroote*. During this time he usually read prayers and preached twice on the Lord's-day, and otherways assisted his father as occasion required. His time here was by no means wasted; he still pursued his studies, had frequent opportunities of conversing with his parents on subjects highly interesting and instructive, and kept a regular Diary of what passed. He often takes notice of the particular subjects discussed in their various conversations, and mentions the practical observations his parents made, and sometimes adds his own. Among others, were the following: how to increase our faith, our hope, and our love of God: prudence, simplicity, sincerity, pride, vanity; wit, humour, fancy, courtesy, and general usefulness. His parents made such observations as reflection and long experience had suggested to them, and he carefully minuted down such rules and maxims as appeared to him important.

Mr. *Wesley* returned to *Oxford* on the 21st of September, and resumed his usual course of studies. His literary character was now established in the University: he was acknowledged by all parties to be a

man of talents, and an excellent critic in the learned languages. His compositions were distinguished by an elegant simplicity of style, and justness of thought, that strongly marked the excellence of his classical taste. His skill in logic, or the art of reasoning, was universally known and admired. The high opinion that was entertained of him, in these respects, was soon publicly expressed, by choosing him *Greek* Lecturer and Moderator of the Classes, on the 7th of November; though he had only been elected Fellow of the College in March, was little more than twenty-three years of age, and had not yet proceeded Master of Arts.

We have been the more exact in bringing forward all the particulars concerning him, from the latter end of the year 1724, to the present time, because they have been very imperfectly known, and some of them very erroneously stated by all his Biographers, who have hitherto attempted to give any account of him. It is also evident, that an accurate knowledge of these particulars, does him credit: the correspondence relative to his Ordination, gives the reader a view of the simplicity and integrity of his heart, in the most artless and undisguised manner, and does infinite honour to the rational affection and pious care of his parents: it likewise points out to us the kind of advice which had the chief influence in forming his religious character: and the circumstances of his preferment at *Lincoln College*, give the most unequivocal proof of his merit, and of the high reputation he had acquired in the University for learning, diligence, and attention to discipline, at this early period of life.

It appears from what has already been said, that Mr. *Wesley* did not devote all his time to the severer studies, but occasionally paid his court to the muses, with

with good success. His Paraphrase on the first eighteen verses of the 104th *Psalm*, is a more finished piece than any thing he had written before. He began to write it on the 19th of August this year, when at *Epworth*; and for its beauty and excellence, it deserves to be printed with more accuracy than has yet been done. We shall therefore transcribe it from the original manuscript.

Verse 1. Upborne aloft on ventrous wing,
While, spurning earthly themes I soar,
Through paths untrod before,
What God, what Seraph shall I sing?
Whom but thee should I proclaim,
Author of this wond'rous frame?
Eternal uncreated Lord,
Enshrin'd in glory's radiant blaze!
At whose prolific voice, whose potent word,
Commanded, nothing swift retir'd, and worlds began their race.

2. Thou, brooding o'er the realms of night,
Th' unbottom'd infinite abyss,
Bad'st the deep her rage surcease,
And said'st, let there be light!
Æthereal light thy call obey'd,
Glad she left her native shade,
Through the wide void her living waters past;
Darkness turn'd his murmuring head,
Resign'd the reins, and trembling fled;
The crystal waves roll'd on, and filled the ambient waste.

2. In light, effulgent robe, array'd
Thou left'st the beauteous realms of day;
The golden towers inclin'd their head,
As their Sov'reign took his way.

Verse 3, 4. The

The reader who carefully examines these specimens of his poetical talents, and at the same time considers that he was designed for a more noble employment than making verses, however excellent they might be, will highly approve of the judicious advice his mother gave him about this time, "I would not have you leave off making verses, (says she) rather make poetry sometimes your diversion, though never your business."

Mr. *Wesley* was now more desirous than ever, of improving his time to the best advantage. But as he had not yet taken his Degree of Master of Arts, the whole of his time was not at his own disposal. But such portions of it as were, he carefully spent in pursuit of such knowledge as promised to be beneficial to himself, and would enable him to benefit others; never indulging himself in an idle useless curiosity, which is the common fault of most young men in the conduct of their studies. He expresses his sentiments on this head in a letter to his mother of January 1727. "I am shortly to take my Master's Degree. As I shall from that time be less interrupted by business not my own choosing; I have drawn up for myself a scheme of studies from which I do not intend, for some years at least, to vary.—I am perfectly come over to your opinion, that there are many truths it is not worth while to know. Curiosity indeed might be a sufficient plea for our laying out some time upon them, if we had half a dozen centuries of lives to come; but methinks it is great ill-husbandry to spend a considerable part of the small pittance now allowed us, in what makes us neither a quick nor a sure return.

"Two days ago I was reading a dispute between those celebrated masters of controversy, Bishop *Atterbury*

bury and Bishop *Hoadly;* but must own I was so injudicious as to break off in the middle. I could not conceive, that the dignity of the end was at all proportioned to the difficulty of attaining it. And I thought the labour of twenty or thirty hours, if I was sure of succeeding, which I was not, would be but ill rewarded by that important piece of knowledge, whether Bishop *Hoadly* had misunderstood Bishop *Atterbury* or no?"

The following paragraph, in the same letter, will shew the reader how diligent he had long been in improving the occasions which occurred, of impressing a sense of religion on the minds of his companions, and of his soft and obliging manner of doing it. "About a year and a half ago, (says he) I stole out of company at eight in the evening, with a young gentleman with whom I was intimate. As we took a turn in an isle of St. *Mary's* Church, in expectation of a young lady's funeral, with whom we were both acquainted, I asked him if he really thought himself my friend? and if he did, why he would not do me all the good he could? He began to protest,—in which I cut him short, by desiring him to oblige me in an instance, which he could not deny to be in his own power; to let me have the pleasure of making him a whole Christian, to which I knew he was at least half persuaded already. That he could not do me a greater kindness, as both of us would be fully convinced when we came to follow that young woman."

"He turned exceedingly serious, and kept something of that disposition ever since. Yesterday was a fortnight he died of a consumption. I saw him three days before he died; and on the Sunday following did him the last good office I could here, by preaching

ing his funeral sermon; which was his désire when living."

Mr. *Wesley* proceeded Master of Arts on the 15th of February,* and acquired considerable reputation in his disputation for his Degree; on which account his mother congratulates him in a letter of the fourteenth of March.—On the 19th he writes thus to her. "One advantage at least, my Degree has given me; I am now at liberty, and shall be in a great measure for some time, to choose my own employment. And as I believe I know my own deficiencies best, and which of them are most necessary to be supplied; I hope my time will turn to somewhat better account, than when it was not so much in my own disposal."—He had already fixed the plan of his studies; but how to attain a more practical knowledge of God, and a more entire conformity to his will, in the temper of his mind and in all his actions, was a point not so easily determined. He saw what the law of God required him to be, and was deeply sensible of his deficiencies; but he did not yet see the way of faith, which the Gospel points out as the way of victory, of holiness, and of peace. There is nothing more natural in this state of mind, than for a person to imagine, that some other situation in life would be more advantageous to him than that in which he is placed. He feels his present difficulties and hinderances in the way of religion; but he does not see, that every situation of life has its difficulties and hinderances, which a Christian is called upon to conquer, not to shun. Mr. *Wesley* however, thought, that the company he was necessarily exposed to at *Oxford*, was a hinderance to his progress in religion, and that a seclusion from the world would be highly

* Private Diary.

highly advantageous to him in this respect. Though we must disapprove of the opinion, which his riper judgment likewise condemned, we cannot but acknowledge that it gives the clearest evidence of his sincerity; and that he was not religious, to be seen of men. He expresses the thoughts he then had of this matter, in the same letter of the 19th of March.—"The *conversation* of one or two persons, whom you may have heard me speak of, I hope never without gratitude, first took off my relish for most other pleasures, so far that I despised them in comparison of *that*. I have since proceeded a step further; to slight them absolutely. And I am so little at present in love with even company, the most elegant entertainment next to books; that, unless the persons have a religious turn of thought, I am much better pleased without them. I think it is the settled temper of my soul, that I should prefer, at least for some time, such a retirement, as would seclude me from all the world, to the station I am now in. Not that this is by any means unpleasant to me; but I imagine it would be more improving, to be in a place where I might confirm or implant in my mind what habits I would, without interruption, before the flexibility of youth be over.

"A school in *Yorkshire* was proposed to me lately, on which I shall think more, when it appears whether I may have it or not. A good salary is annexed to it. But what has made me wish for it most, is the frightful description, as they call it, which some gentlemen who know the place, gave me of it yesterday. It lies in a little vale, so pent up between two hills, that it is scarce accessible on any side; so that you can expect little company from without, and within there is none at all. I should therefore be entirely at liberty to converse with company of my own choosing, whom for that

hither, your head-quarters will, I believe, for the most part be at *Wroote*, and mine at *Epworth*; though sometimes making a change."—Accordingly, he left *Oxford*, on the 4th of August; and coming to *London*, spent some days with his brother *Samuel*, and then proceeded on his journey to take upon him his appointed charge.—In this part of *Lincolnshire*, the Ague is epdemic, and in October he was seized with it; at the same time he was called to *Oxford*, probably to oblige Dr. *Morley*, the Rector of *Lincoln-College*, on some election business. This gentleman had rendered such services to Mr. *Wesley*, in his election to *Lincoln*, that he used to say, "I can refuse Dr. *Morley* nothing." In the present instance, his gratitude overcame all objections against travelling on horseback, through wet and cold, with an Ague upon him. He reached *Oxford* on the 16th, and left it again on the 25th, travelling in the same manner back to *Wroote*, though often very ill on the road. He now continued in the country for some time, still pursuing the same plan of study, as far as the nature of his situation would permit.

Mr. *Wesley's* general knowledge, and agreeable conversation, had endeared him to all his acquaintance at *Oxford*. He was a most engaging and instructive companion; open and communicative to his friends, and civil and obliging to all. The following letter will set this part of his character in a clear light. It was written by one of the Fellows of his own College, who, it seems, had been a good deal absent, and knew little of him except what he had learned from the report of those who had been acquainted with him.

Coll.

Coll. Linc. Dec. 28, 1727.

"SIR,

"YESTERDAY I had the satisfaction of receiving your kind and obliging letter, whereby you have given me a singular instance of that goodness and civility which is essential to your character; and strongly confirmed to me, the many encomiums which are given you in this respect, by all who have the happiness to know you. This makes me infinitely desirous of your acquaintance. And when I consider those shining qualities which I hear daily mentioned in your praise, I cannot but lament the great misfortune we all suffer, in the absence of so agreeable a person from the College. But I please myself with the thought of seeing you here on Chapter-day, and of the happiness we shall have in your company in the summer. In the mean time, I return you my most sincere thanks for this favour, and assure you, that if it should ever lie in my power to serve you, no one will be more ready to do it, than,

"SIR,

"Your most obliged and most humble Servant,

"LEW. FENTON."

Mr. *Wesley* continued in the country till July 1728, when he returned by way of *London*, to *Oxford*, where he arrived on the 27th of this month, with a view to obtain Priests' Orders. No reason is assigned, why he was not ordained Priest sooner: it is evident however, that he had never applied for it, probably on account of his age.—On Sunday, the 22d of September he was ordained Priest, by Dr. *Potter*, Bishop of *Oxford*, who had ordained him Deacon in 1725. Mr. *Wesley* has made a mistake in the date of his Ordination. In the

the first part of his *Farther Appeal*, he says, "I was ordained Deacon in 1725, and Priest in the year following."—This only proves, that in giving the dates of things which had taken place, he did not always consult his Diary, but trusted to his memory, which sometimes failed him. To convince the reader, that we have given the true date, we insert below a part of his letter of Priests' Orders.*

October 1st. He set out for *Lincolnshire*, and did not again visit *Oxford* till the 16th of June 1729. At this this time his brother *Charles*, Mr. *Morgan*, and one or two more, had just formed a little Society, chiefly to assist each other in their studies, and to consult on the best method of employing their time to advantage. During his stay here, he was almost constantly with them in the evenings; but about the middle of August, he returned to his charge at *Wroote*, where he continued till he received the following letter from Dr. *Morley*, the Rector of his College, dated the 21st of October.—"At a meeting of the Society, just before I left College, to consider of the proper method to preserve discipline and good government;

* TENORE præsentium nos Johannes permissione divinâ Oxon. Episcopus, Notum facimus universis quod nos Episcopus antedictus die Dominico (viz.) Vicesimo secundo die mensis Septembris, Anno Domini Millesimo Septingentesimo Vicesimo octavo in Ecclesia Cathedrali Christi Oxon. Sacros Ordines Dei Omnipotentis præsidio celebrantes; Dilectum nobis in Christo Johannem Wesley, Artis Magistrum, e Coll. Lincoln. Oxon. Socium—ad Sacrum Presbyteratûs Ordinem juxta morem et ritus Ecclesiæ Anglicanæ admissimus et promovimus ipsumque in Presbyterum tunc et ibidem rite et Canonice Ordinavimus. Parum sub Sigillo nostro Episcopali in præmissorum fidem ac testimonium die mensis Annoque Domini supra expressis et nostræ Consecrationis Anno decimo quarto.

JO. OXON.

Fridays, to Metaphysics and Natural Philosophy.—Saturdays, to Oratory and Poetry, chiefly composing.—Sundays, to Divinity.—In the intermediate hours between these more fixed studies, he perfected himself in the *French* language, which he had begun to learn two or three years before; he also read a great variety of modern authors in almost every department of science. His method was this: he first read an author regularly through; then, in the second reading, transcribed into his collections, such passages as he thought important, either for the information they contained, or the beauty of expression. This method not only inured him to industry and accuracy, but it considerably increased his stock of knowledge, and gave him a familiar acquaintance with the authors he had read.

It has been doubted by some persons, whether the Mathematics entered into Mr. *Wesley's* plan of studies at the University. But among the authors mentioned in his Diary, are found, EUCLID, KEIL, S'GRAVESANDE, Sir ISAAC NEWTON, &c. and he seems to have studied them with great attention.—He sometimes amused himself with experiments in optics.

It has been before observed, that his father had two Livings. He now became less able to attend to the duties of his station, than formerly; especially as it was difficult, and sometimes dangerous in the winter, to pass between *Epworth* and *Wroote*: and it was not easy to procure an Assistant to his mind, in this remote corner of the kingdom. He was therefore desirous, that his son, Mr. *John Wesley*, should come into the country, and reside chiefly at *Wroote*, as his Curate. Mr. *Wesley* complied with his father's request, who thus expresses himself in a letter of June,—"I do not think that I have thanked you enough for your kind and dutiful letter of the 14th instant.—When you come hither,

CHAPTER II.

Of Mr. Wesley's Residence at Oxford from November 1729, to October 1735; with an Account of the Proceedings of the first Methodist Society, during this period.

HITHERTO we have viewed Mr. *Wesley*, as the polite Collegian, rising into notice and esteem for his literary talents; and in the humble station of Curate to his father. The reader will observe, that he did not quit this station from dicontent, or restless ambition, but at the call of the heads of his College. It is manifest, that he had not the least conception of what afterwards followed. In consequence of the order he had received, he now entered upon a new situation: he obtained pupils, and became a Tutor in the College: he presided in the Hall as Moderator in the disputations, held six times a week, and had the chief direction of a religious Society. As Tutor he was singularly diligent and careful of his pupils, considering himself responsible for them, not only to their parents and the community, but to God; and therefore laboured to make them both scholars and christians. Some of them disapproved of his religious severities, and refused to join with him in them, but still continued under his care as pupils, and warmly acknowledged their obligations to him. As Moderator in the disputations, he acquired a facility and expertness in arguing; especially, as he himself observes, "In discerning and pointing out well covered and plausible

plausible fallacies," which afterwards gave him a great superiority over most of his numerous adversaries. But his endeavours to become religious, will form the chief subject of this chapter. We call all that he did mere endeavours, because he did not attain the end which he aimed at, peace of mind, comfort in God, and a command over all his passions. He was a long time before he was fully convinced that his own endeavours were insufficient to give him the mind that was in Christ. He clearly saw in 1725, what the Gospel was intended to do for him, and for all mankind; to be the means of reconciling him to God, and giving him a title to the heavenly inheritance; of cleansing him from sin, and preparing him for the enjoyment of heaven: and he retained this view of the general design of the Gospel, from that period to the end of his life, without the least variation. But he did not yet understand the *method* proposed in the Gospel, of putting a sinner in possession of these blessings, nor the order in which the mind is capable of acquiring them. It is true, he read the Scriptures daily, at this time, and in his religious researches was *homo unius libri*, a man of one book. But his preconceived opinions were as a blind before his mind, and completely hid from his view, the Gospel method of attaining present salvation. This is no reproach to Mr. *Wesley*, nor any objection against the doctrines he afterwards embraced. It is the common lot of all men, to imbibe in their youth, notions which afterwards hinder them from perceiving the most obvious truths. It is well known that the systems of natural philosophy, which ingenious men have formed and taught to young students, have been the chief hinder-

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ances to the progress of knowledge.* What kept his mind in a state of perplexity, was, a confused notion of justification; which he either confounded with sanctification, or thought a man must be sanctified before he can be justified. This notion hindered him from perceiving, that to justify in the language of *Paul*, is to pardon a repenting believing sinner, as an act of grace; not for the sake of any previous holiness in him, but through Jesus Christ alone. As soon as he was convinced of this, he was no longer embarrased and

* The two following instances are remarkable proofs of this. *Galen*, was well acquainted with the difference between arteries and veins; he knew the effects of ligatures in the operations of bleeding, and had all the principal *data* familiar to his mind, from which *Harvey* concluded, that the blood circulates through the body. Yet *Galen*, though accustomed to the process of reasoning, drew no such conclusion from them; the notion that the blood moved to and fro, in the vessels, like the flux and reflux of the sea, so possessed and blinded his mind, that he could not perceive a consequence which naturally and obviously followed from the things which he knew. This veil remained on the minds of Philosophers and Physicians for about fourteen hundred years, so that *Harvey* deserves as much praise for breaking through the shackles of ancient error, and impartially following the light of truth, as for the discovery itself.

When Dr. *Priestley's* experiments on air, were first published in *France*, they roused the *French* Chymists from a kind of lethargy (*à l'engourdissement*, as one of them expresses it) yet *Macquer*, one of the first Chymists, not only in *France*, but perhaps in *Europe*, speaking of the discovery of the Nitrous gas, or air, has frankly acknowledged, that he hardly thought it possible an experienced Chymist would ever have made it. That his principles would have hindered him from attempting the experiment, which was necessary to make the discovery in question. So true it is, that though in general, knowledge acquired leads the mind to a further progress, yet if we place too much confidence in received opinions, and in the consequences we draw from them, they may sometimes hinder us from discovering the most obvious truths. See *Macquer's Dictionaire de Chymie*. Tom. ii. page 323. Edit. 1778.

and perplexed; he saw immediately the plan which the Gospel proposes of reconciling sinners to God, of making them holy in heart and life, and of giving them a sure hope, full of immortality.—But let us attend him through the period appropriated to this chapter, and we shall see the efforts of a great mind to do the will of God; and every step we take, will convince us of the uprightness of his intention.

It appears from the account given of Mr. *Charles Wesley*, that for more than two years before this time he had studied very hard, and through his brother's advice and influence was become deeply serious; that during the last summer he had received the Sacrament weekly, and had prevailed on two or three young men to do the same: and that these gentlemen had occasionally met together for the purpose of assisting and encouraging each other in their duty, and of regulating their employments by certain rules. The regular method of arranging their studies and other employments procured them the distinguishing epithet of *Methodists*, which according to Mr. *Charles*, was given them before his brother came to *Oxford* in November. This is probably the most accurate account; for when Mr. *Wesley* speaks of this appellation, he mentions it only in very general terms, without attempting to state, at what period of the Society it was first given. "The exact regularity of their lives as well as studies, (says he) occasioned a young gentleman of *Christ-Church* to say, 'Here is a new set of *Methodists* sprung up;' alluding to some ancient Physicians who were so called.* The name was new

* *Themison* was the founder of this Sect, about thirty or forty years before the Christian Era; and it flourished, according to *Alpinus*, about three

and quaint; so it took immediately, and the *Methodists* were known all over the University."

It does not appear, however, that these gentlemen met together at any fixed or stated times, or that they had made any regulations for this purpose before Mr. *John Wesley* joined them. When he came amongst them, they gladly committed the direction of the whole to him; and from this time the Society began to assume a more regular form; it is from this period therefore, that he commences his history of it, in the following words:

"In November 1729, four young gentlemen of *Oxford*, Mr. *John Wesley*, Fellow of *Lincoln-College*; Mr. *Charles Wesley*, Student of *Christ-Church*; Mr. *Morgan*, Commoner of *Christ-Church*; and Mr. *Kirkman*, of *Merton-College*; began to spend some evenings in a week together, in reading chiefly the *Greek Testament*. The next year two or three of Mr. *John*

three hundred years. *Le Clerc*, informs us, that the Physicians of this Sect were called *Methodists*, because they took it into their head, to find out a more easy *method* of teaching and practising the art of physic. However this may be, it is certain that some of the greatest Physicians of the time in which the Sect flourished, were *Methodists*. That *Themison*, was a man of the most extensive practice, is evidently implied in the words of *Juvenal*, if he speaks of the same person, which is generally supposed. He is describing the infirmities of an old man and observes,

——— *Circumsilit agmine facto*
Morborum omne genus, quorum si nomina quæras
Promptius expediam———
Quot Themison ægros autumno occiderit uno.

"A whole troop of all kinds of diseases rush upon him on all sides; if you ask their names, I could as soon reckon up how many patients *Themison* killed in one autumn."—Had his practice, however, been very unsuccessful, it is not probable it would have been so extensive as to become almost proverbial.

John Wesley's pupils desired the liberty of meeting with them: and afterwards one of Mr. *Charles Wesley's* pupils. It was in 1732, that Mr. *Ingham*, of *Queen's-College*, and Mr. *Broughton* of *Exter*, were added to their number. To these in April, was joined Mr. *Clayton*, of *Brazen-Nose*, with two or three of his pupils. About the same time Mr. *James Harvey* was permitted to meet with them, and afterwards Mr. *Whitefield*."*

These four young gentlemen continued their meetings for some time, without any other views than their own benefit. But in the summer of 1730, Mr. *Morgan* called at the gaol to see a man who was condemned for killing his wife, and told them, that, from the conversation he had with one of the debtors, he verily believed it would do much good if any one would be at the pains of now and then speaking with them. Having mentioned this several times, Mr. *Wesley* and his brother *Charles*, went with him on the 24th of August to the Castle, and were so well satisfied with their visit, that they determined to go thither once or twice a week. They had not done this long, before Mr. *Morgan*, who seems to have led the way in acts of charity and benevolence to others, desired Mr. *Wesley* to go with him to see a poor woman in the town who was sick. When they began to reflect on the benefit this might be of to the poor, they thought it would be well worth while to spend two or three hours in the week in this species of charity, especially if the Minister of the parish in which such person was, did not object to it. But as this practice was quite *new*, and had an appearance of irregularity, on which account it might give offence, Mr. *Wesley* did not choose to proceed any

* *Wesley's* Works, vol. xv. page 375.

any further without advice. He wrote to his father, who was remarkably attached to regularity and church-order, stating what they had hitherto done, and what their design was; begging to have his opinion whether they had already gone too far? Whether they should stand still where they were, or go forward?

His father's answer is dated September 21st, in which he says, "As to your own designs and employments, what can I say less of them than *valde probo*; and that I have the highest reason to bless God, that he has given me two sons together at *Oxford*, to whom he has given grace and courage to turn the war against the world and the Devil, which is the best way to conquer them. They have but one enemy more to combat with, the flesh; which if they take care to subdue by fasting and prayer, there will be no more for them to do, but to proceed steadily in the same course, and expect the crown which fadeth not away. You have reason to bless God, as I do, that you have so fast a friend as Mr. *Morgan*, who I see in the most difficult service, is ready to break the ice for you.

"I am afraid lest the main objection you make against your going on in the business of the prisoners, may secretly proceed from flesh and blood. For *who can harm you if you are followers of that which is so good?* And which will be one of the marks by which the Shepherd of Israel will know his sheep at the last day. Though, if it were possible for you to suffer a little in the cause, you would have a confessor's reward. You own that none but such as are out of their senses would be prejudiced against you for acting in this manner.—Go on then in God's name, in the path to which your Saviour has directed you, and that track wherein your father has gone before you? For when I was an undergraduate, I visited those in the Castle there,

there, and reflect on it with great satisfaction to this day. Walk as prudently as you can, though not fearfully, and my heart and prayers are with you.

"Your first regular step is to consult with him, if any such there be, who has a jurisdiction over the prisoners; and the next is to obtain direction and approbation of your Bishop. This is Monday morning, at which time I shall never forget you.—Accordingly, to him who is every where, I now heartily commit you."

This advice, from a person on whose judgment, experience, and orthodoxy they could depend, gave them courage; it confirmed them in their benevolent purposes, and animated them with zeal in the execution of them. They carefully attended, however, to the prudential directions; and Mr. *Wesley* immediately consulted Mr. *Gerard*, the Bishop of *Oxford's* Chaplain, who likewise attended the prisoners when any were condemned to die, for at other times they were left to their own care. He proposed to him their design of serving the prisoners as far as they could, and his own intention of preaching there once a month, if the Bishop should approve of it. Mr. *Gerard* commended the design, and said he would answer for the Bishop's approbation, to whom he would take the first opportunity of mentioning it. The Bishop being consulted, not only gave his permission, but was highly pleased with the undertaking, and hoped it would have the desired success.

Sheltered by such respectable authority, they thought themselves secure, and prosecuted their design with diligence. But no human authority is sufficient to restrain the overflowings of a mind at enmity with God. The old drones in religion, who retain little of Christianity but the name, think themselves insulted by any

extraordinary

extraordinary piety and zeal in young men; and the gay and thoughtless are irritated, because they think their peculiar pleasures and whole manner of life are thereby condemned. Thus the case seems to have stood between these young men and their opponents at *Oxford*. The opposition increased. The men of wit in *Christ-Church* entered the lists against them, and, between mirth and anger, made a pretty many reflections upon the *Sacramentarians*, as they were pleased to call them. Their allies of *Merton*, thought both this and the title of *Methodists*, too decent, as implying something commendable; they therefore changed it, and honoured them with the title of the *Holy Club*. But most of these being persons of well-known characters, they made no proselytes from the *Sacrament*, till a gentleman eminent for learning, and well esteemed for piety, joining them, told his nephew, that if he dared to go to the weekly communion any longer, he would turn him out of doors. This argument had no success; the young gentleman communicated next week. The uncle now became more violent, and shook his nephew by the throat, to convince him more effectually, that receiving the sacrament every week was founded in error: but this argument appearing to the young gentleman to have no weight in it, he continued his usual practice. This eminent person, so well esteemed for piety, was however indefatigable in his endeavours to suppress it. He now changed the mode of attack, and like, a true agent of Satan, kept close to the letter of the Apostle's advice, but grossly perverted the spirit of it. By a soft obliging manner towards him, he melted down the young gentleman's resolution of being so strictly religious, and from this time he began to absent himself, five Sundays out of six, from the Sacrament. This

success

success gave the opposition new strength, and one of the Seniors of the College consulting with the Doctor, they prevailed with two other young gentlemen to promise they would only communicate three times a year.

The opposition now becoming more serious, by some persons of influence taking so decided a part against them, the two Mr. *Wesleys* wrote to their father again, stating their situation, and asking further advice. His answer, which is dated December the 1st, is as follows:

"This day I received both yours, and this evening, in the course of our reading, I thought I found an answer that would be more proper than any I myself could dictate; though since it will not be easily translated, I send it in the original. Πολλη μοι Καυχησις υπερ υμων· πεπληρωμαι τη παρακλησει· υπερπερισσευομαι τη χαρα*. What would you be? Would you be angels? I question whether a mortal can arrive to a greater degree of perfection than steadily to do good, and for that very reason patiently and meekly to suffer evil. For my part, on the present view of your actions and designs, my daily prayers are that God would keep you humble: and then I am sure that if you continue *to suffer for righteousness sake*, though it be but in a lower degree, *the Spirit of God and of glory* shall in some good measure *rest upon you*. And you cannot but feel such a satisfaction in your own minds as you would not part with for all the world.—Be never weary of well-doing: never look back, for you know the prize and the crown are before you: though I can scarce think so meanly of you, as that you should be discouraged with the *crackling of thorns under a pot*. Be

* 2 Cor. vii. 4. Great is my glorying of you. I am filled with comfort. I am exceeding joyful.

Be not high-minded, but fear. Preserve an equal temper of mind under whatever treatment you meet with, from a not very just or well-natured world. Bear no more sail than is necessary, but steer steady. The less you value yourselves for these unfashionable duties (as there is no such thing as works of supererogation) the more all good and wise men will value you, if they see your works are all of a piece; or, which is infinitely more, he, by whom actions and intentions are weighed, will both accept, esteem, and reward you.

"I hear my son *John* has the honour of being styled the *Father of the Holy Club:* if it be so, I am sure I must be the Grand-father of it; and I need not say, that I had rather any of my sons should be so dignified and distinguished, than to have the title of His Holiness."

In the same letter he advises them to use great mildness towards their persecutors, but at the same time to avoid a mean or sneaking behaviour, and rather to shew an open manly firmness, which is highly becoming in a mind conscious of acting well.

In answer to this, Mr. *Wesley* wrote to his father December 11th. He says, "We all return you our sincere thanks for your timely and necessary advice; and should be exceedingly glad if it were as easy to follow it, as it is impossible not to approve it. That doubtless is the very point we have to gain, before any other can be managed successfully, to have an habitual lively sense of our being only instruments in his hand, who can do all things either with or without any instrument. But how to fix this sense in us, is the great question.—We hope you and all our friends will continue to intercede for us, to him with whom all things are possible.

"To-morrow

"To-morrow night I expect to be in company with the gentleman who did us the honour to take the first notice of our little Society. I have terrible reasons to think he is as slenderly provided with humanity as with sense und learning. However, I must not let slip this opportunity, because he is at present in some distress, occasioned by his being obliged to dispute in the Schools on Monday; though he is not furnished with such arguments as he wants. I intend, if he has not procured them before, to help him to some arguments, that I may at least remove that prejudice from him; that "we are friends to none but those who are as queer as ourselves.'

Under the encouragement of his father's letter they still continued to meet together as usual, and to confirm one another in their pious resolutions. They communicated once a week. They visited the prisoners, and some poor families in the town when they were sick: and that they might have wherewith to relieve their distress, they abridged themselves of all the superfluities and of many of the conveniences of life. They took every opportunity of conversing with their acquaintance in the most useful manner, to awaken in them a sense of religion. But the outcry daily increasing, they thought it proper, by way of self-defence, to propose to their friends or opponents as opportunity offered, these or the like questions:

1 Whether it does not concern all men of all conditions. to imitate him as much as they can, *who went about doing good?*

Whether all Christians are not concerned in that command, "*While we have time let us do good to all men.*"

Whether we shall not be more happy hereafter, the more good we do now?

2. Whether

2. Whether we may not try to do good to our acquaintance among the young gentlemen of the University. Particularly, whether we may not endeavour to convince them of the necessity of being Christians, and of being Scholars?

Whether we may not try to convince them of the necessity of method and industry, in order to either learning or virtue?

Whether we may not try to persuade them to confirm and increase their industry, by communicating as often as they can?

Whether we may not mention to them the authors whom we conceive to have written best on those subjects?

Whether we may not assist them as we are able, from time to time, to form resolutions upon what they read in those authors, and to execute them with steadiness and perseverance?

3. May we not try to do good to those who are hungry, naked, or sick? If we know any necessitious family, may we not give them a little food, clothes, or physic, as they want?

If they can read, may we not give them a Bible, a Common-Prayer Book, or a Whole Duty of Man? May we not inquire, now and then, how they have used them; explain what they do not understand, and enforce what they do?

May we not enforce upon them the necessity of private prayer, and of frequenting the Church and Sacrament?

May we not contribute what we are able, toward having their children clothed, and taught to read?

4. May we not try to do good to those who are in prison? May we not release such well-disposed persons as remain in prison for small debts?

May

May we not lend small sums to those who are of any trade, that they may procure themselves tools and materials to work with?

May we not give to them who appear to want it most, a little money, or clothes, or physic?"

It was impossible for any person, who had a grain of either humanity or religion left, to answer these questions in the negative, however averse he might be to practise the duties proposed in them. No one attempted it; but several, when they understood the plan of their design, increased their little stock of money for the prisoners and the poor, by subscribing something quarterly to it; so that the more persons they proposed their designs to, the more they were confirmed in the belief that they were acting right, and more determined to pursue their plan, notwithstanding the ridicule which increased fast upon them during the winter.

It appears from the questions here proposed, which relate to the Students, that Mr. *Wesley* was not inattentive to their progress in learning, though he endeavoured to make them religious. His regular method of study, his diligence, and great care to make his pupils thoroughly understand every thing they read, were admirably adapted to make them scholars. It is indeed universally allowed, that he was an excellent tutor, and his pupils have in general acknowledged themselves under infinite obligations to him on this account.

This year, Mr. *Wesley* and his brother *Charles*, began the practice of conversing together in *Latin*, whenever they were alone; chiefly with a view of acquiring a facility in expressing themselves in this language, on all occasions, with perspicuity, energy, and elegance. This practice they continued for near

sixty

sixty years; and with such success, that if their style did not equal, it certainly, on some subjects, approached nearer to the best models of conversation in the *Augustan* age, than many of the learned have thought it possible to attain.

In the beginning of the year 1731, a meeting was held by several of the Seniors of the College, to consult on the speediest way to stop the progress of enthusiasm in it. Mr. *Wesley* and his friends did not learn what was the result of this very pious consultation; but it was soon publicly reported, that Dr. —— and the Censors were going to blow up the *Godly Club*. This was now their common title; though they were sometimes dignified with that of the *Enthusiasts*, or the *Reforming Club*.—It is curious to observe, the different modes of attack sometimes made use of, both against persons and doctrines. When the opposers can derive no advantage, either from Scripture or reason, they give bad names to the best things; in order to prejudice the minds of those, who never think for themselves.

As new difficulties arose Mr. *Wesley* lost no opportunity of consulting his friends. He now wrote to his brother *Samuel* at *Westminster*; whose answer is dated April—" designed (says he) to have written by Mr. *Bateman*, to whom I read part of your last letter, concerning the execrable consultation in order to stop the progress of religion, by giving it a false name. He lifted up his eyes and hands, and protested he could not have believed such a thing. He gave Mr. *Morgan* a very good character, and said he should always think himself obliged to him, for the pains he took in reclaiming a young pupil of his, who was just got into ill company, and upon the brink of destruction.—I do not like your being called *a club*, that name

name is really calculated to do mischief. But the other charge of enthusiasm can weigh with none, but such as drink away their senses, or never had any: for surely activity in social duties, and a strict attendance on the ordained means of grace, are the strongest guards imaginable against it. I called on Dr. *Terry*, to desire him to subscribe to *Joh*, but did not meet with him at home; in two or three days, *O rem ridiculam et jocosam!* he did me the favour to call upon me. I said, I hope my two brothers have still good characters at *Oxford*,—he answered he believed they were studious and sober. When he was got down stairs he turned about, and said, I think I have heard your brothers are exemplary and take great pains to instil good principles into young people. I told him, and you may guess I told him the truth, I was very glad to hear such a character of them, *especially from him!*"—From the last words, it is pretty plain, that Doctor *Terry* was an avowed opposer of Mr. *Wesley* and his friends, though he was constrained to bear testimony to the goodness of their characters: but whether he was the grave gentleman who so piously took his nephew by the throat to convert him to his own way of thinking and acting; and who consulted with the censors how to stop the progress of religion among them, is not certain.

In the midst of such opposition, Mr. *Wesley* thought it prudent to take every method in his power, to prevent the good that was in them from being evil spoken of; and with this view, and to obtain further advice, he wrote in May, to the Rev. Mr. *Hoole*,* an aged Clergyman in his father's neighbourhood, of known wisdom and integrity. Part of his answer runs thus:†

"As

* Private Diary. † *Wesley's* Works, vol. xxvi. page 99.

"As to my own sense of the matter, I confess I cannot but heartily approve of that serious and religious turn of mind that prompts you and your associates to those pious and charitable offices; and can have no notion of that man's religion, or concern for the honour of the University, that opposes you, as far as your design respects the Colleges. I should be loth to send a son of mine to any Seminary, where his conversation with virtuous young men, whose profest design of meeting together at proper times, was to assist each other in forming good resolutions, and encouraging one another to execute them with constancy and steadiness, was inconsistent with any received maxims or rules of life among the members."

On the 18th of April Mr. *Wesley*, in company with his brother, set out on foot for *Epworth*; for they now saved every penny they could, to give it to the poor. They returned to *Oxford* on the 12th of May; and on the 11th of June he wrote to his father, giving him a very discouraging account of their little Society. With respect to their walk he observes, that it was not so pleasant to *Oxford* as from it, though in one respect more useful. "For it let us see (says he) that four or five and twenty miles is an easy and safe day's journey in hot weather as well as cold. We have made another discovery too, which may be of some service; that it is easy to read as we walk ten or twelve miles, and that it neither makes us faint nor gives us any other symptom of weariness, more than the mere walking without reading at all.

"Since our return, our little company that used to meet us on a Sunday evening, is shrunk into almost none at all. Mr. *Morgan* is sick at *Holt*; Mr. *Boyce* is at his father's house at *Barton*; Mr. *Kirkman* must very shortly leave *Oxford*, to be his uncle's Curate, and

and a young gentleman of *Christ-Church*, who used to make a fourth, either afraid or ashamed or both, is returned to the ways of the world, and studiously shuns our company. However, the poor at the Castle have still the Gospel preached to them, and some of their temporal wants supplied, our little fund rather increasing than diminishing. Nor have we yet been forced to discharge any of the children which Mr. *Morgan* left to our care: though I wish they too, do not find the want of him; I am sure some of their parents will.

"Some however give us a better prospect; *John Whitelamb* in particular. I believe with this you will receive some account from himself, how his time is employed. He reads one *English*, one *Latin*, and one *Greek* book alternately; and never meddles with a new one in any of the languages, till he has ended the old one. If he goes on as he has begun, I dare take upon me to say, that by the time he has been here four or five years, there will not be such an one, of his standing, in *Lincoln-College*, perhaps not in the University of *Oxford*."

But notwithstanding their little company was thus scattered, and they left to stand alone, yet they still pursued their designs of doing as much good as possible, with the same diligence and zeal as before. How few attain to this steadiness of mind in that which is good! Who will support an uniform character in an unfashionable attachment to the duties of religion in every situation, uninfluenced by friends or enemies? Surely none but those who act from principle, who do not consider so much what men say or do, at what judgment God forms of them in every action of life. The present situation of these two young men tried and proved them in this respect, and they stood firm

as the beaten anvil to the stroke. Some of their friends however, began to think that they carried matters too far, and laid unnecessary burdens on themselves This subject Mr. *Wesley* mentions in a letter to his mother of the same date with that mentioned above to his father, giving her at the same time some account of the effects of their journey.

"The motion and sun together (says he) in our last hundred and fifty miles' walk, so thoroughly carried off all our superfluous humours, that we continue perfectly in health, though it is here a very sickly season. And Mr. *Kirkham* assures us, on the word of a Priest and a Physician, that if we will but take the same medicine once or twice a year, we shall never need any other to keep us from the gout. When we were with him, we touched two or three times upon a nice subject, but did not come to any full conclusion. The point debated was, what is the meaning of being *righteous over much*, or by the more common phrase of being too strict in religion? and what danger there was of any of us falling into that extreme?

"All the ways of being too righteous or too strict, which we could think of, were these: either the carrying some one particular virtue to so great a height, as to make it clash with some others; or, the laying too much stress on the instituted means of grace, to the neglect of the weightier matters of the law; or, the multiplying prudential means upon ourselves so far, and binding ourselves to the observance of them so strictly, as to obstruct the end we aimed at by them, either by hindering our advance in heavenly affections in general, or by retarding our progress in some particular virtue. Our opponents seemed to think my brother and I in some danger of being too strict in this last sense; of

of laying burdens on ourselves too heavy to be borne, and consequently too heavy to be of any use to us.

"It is easy to observe, that almost every one thinks that rule totally needless, which he does not need himself; and as to the christian spirit itself, almost every one calls that degree of it which he does not himself aim at, enthusiasm. If therefore we plead for either (not as if we thought the former absolutely needful, neither as if we had attained the latter) it is no great wonder that they who are not for us in practice should be against us. If you who are a less prejudiced judge, have preceived us faulty in this matter, too superstitious or enthusiastic, or whatever it is to be called; we earnestly desire to be speedily informed of our error, that we may no longer spend our strength on that which profiteth not. Or whatever there may be on the other hand, in which you have observed us to be too remiss, that likewise we desire to know as soon as possible. This is a subject which we would understand with as much accuracy as possible, it being hard to say which is of the worse consequence: the being too strict, the really carrying things too far, the wearying ourselves and spending our strength in burdens that are unnecessary; or the being frightened by those terrible words, from what, if not directly necessary, would at least be useful."

The reader will easily observe that this letter, written to a parent, to whom he often laid open all his heart without the least restraint or disguise, speaks a mind ardently bent on a total devotion to God, and anxious to discover the most excellent way of attaining it. The following letter, written in November to his brother *Samuel*, treats on the same subject he had mentioned to his mother, and discovers his sentiments

more at large. It seems Mr. *Samuel Wesley* had suggested to him, that in his general seriousness, and in one or two other points of behaviour, he carried matters too far; that these little things might give a prejudice against other parts of his conduct that were excellent, and of the utmost importance; and that he might relax a little in these smaller matters without injuring his general design. In answer to these remarks of his brother, he says; "Considering the other changes that I remember in myself, I shall not at all wonder if the time comes, when we differ as little in our conclusions as we do now in our premises. In most we seem to agree already; especially as to rising, not keeping much company, and sitting by a fire, which I always do, if any one in the room does, whether at home or abroad. But these are the very things about which others will never agree with me. Had I given up these, or but one of them, rising early, which implies going to bed early (though I never am sleepy now) and keeping so little company, not one man in ten of those who are offended at me, as it is, would ever open their mouth against any of the other particulars. For the sake of these, those are mentioned; the root of the matter lies here. Would I but employ a third of my money, and about half my time as other folks do, smaller matters would be easily overlooked. But I think, '*Nil tanti est.*' As to my hair, I am much more sure, that what this enables me to do, is according to the Scripture, than I am that the length of it is contrary to it.*

"I have

* Mr. *Wesley* wore his hair remarkably long and flowing on his shoulders. As he was often indisposed, his mother thought it injured his health, and was very desirous that he should have it taken off; "I verily

"I have often thought of a saying of Dr. *Hayward's*, when he examined me for Priest's Orders; 'Do you know what you are about? You are bidding defiance to all mankind. He that would live a Christian Priest, ought to know, that whether his hand be against every man or no, he must expect every man's hand should be against him.' It is not strange that every man's hand, who is not a Christian, should be against him that endeavours to be so. But is it not hard that even those who are with us should be against us; that a man's enemies, in some degree, should be those of the same household of faith? Yet so it is. From the time that a man sets himself to this business, very many, even of those who travel the same road, many of those who are before as well as behind him, will lay stumbling-blocks in his way. One blames him for not going fast enough, another for having made no further progress; another for going too far, which perhaps, strange as it is, is the more common charge of the two. For this comes from all people of all sorts; not only infidels, not only half Christians, but some of the best of men are very apt to make this reflection, 'He lays unnecessary burdens upon himself; he is too precise; he does what God has no where required to be done.' True, he has not required it of those who are perfect; and even as to those who are not, all men are not required to use all means, but every man is required to use those which he finds most useful to himself. And who can tell better than himself, whether he finds them

verily believe (says she in a letter) you will never have any good state of health, while you keep your hair." He objected against parting with his hair, because it would occasion some increase of his expences, which he could not afford, without giving less to the poor. His brother *Samuel* took a middle way, and advised him to have his hair cut shorter; and this advice he followed.

them so or no? Who knoweth the things of a man better than the spirit of a man that is in him?

"This being a point of no common concern, I desire to explain myself upon it once for all, and to tell you freely and clearly, those general positions on which I ground all those practices, for which, as you would have seen had you read that paper through, I am generally accused of singularity. 1st. As to the end of my being; I lay it down for a rule, that I cannot be too happy, or therefore too holy; and thence infer that the more steadily I keep my eye upon the prize of our high calling, and the more of my thoughts and words and actions are directly pointed at the attainment of it, the better. 2. As to the instituted means of attaining it, I likewise lay it down for a rule, that I am to use them every time I may. 3. As to prudential means, I believe this rule holds of things indifferent in themselves; whatever I know to do me hurt, that to me is not indifferent, but resolutely to be abstained from: whatever I know to do me good, that to me is not indifferent, but resolutely to be embraced.

"But it will be said, I am whimsical. True, and what then? If by *whimsical* be meant simply *singular*, I own it; if singular without any reason, I deny it with both my hands, and am ready to give a reason to any that asks me, of every custom wherein I differ from the world. I grant in many single actions I differ unreasonably from others but not wilfully; no, I shall extremely thank any one who will teach me how to help it.—

"As to my being *formal;* if by that be meant that I am not easy and unaffected enough in my carriage, it is very true; but how shall I help it?—If by formal be meant that I am serious, this too is very true; but why should I help it; Mirth I grant is very

fit

fit for you; but does it follow that it is fit for me? Are the same tempers, any more than the same words and actions fit for all circumstances? If you are to *rejoice evermore*, because you have put your enemies to flight, am I to do the same while they continually assault me? You are very glad, because you are *passed from death to life;* well, but let him be afraid who knows not whether he is to live or die. Whether this be my condition or no, who can tell better than myself? Him who can, whoever he be, I allow to be a proper judge, whether I do well to be generally as serious as I can."

December 11th. Mr. *Samuel Wesley* answered this letter, and felt himself a little hurt at some expressions in it; the force of which he endeavoured to ward off. Some time afterwards the subject of seriousness was again renewed, and several letters passed between them. At first they seemed to differ in opinion; but when each had explained himself, they were more agreed. Mr. *Samuel Wesley* closes the debate in the following words: "To the best of my memory your character was but little in my thoughts, and my own not at all, in my late letters. I never designed to justify myself; perhaps my laughter is particularly blameable, as my temper is serious, severe, and melancholy.—Thus ends our notable dispute, or rather we have had none at all. For you are only against excessive laughter, which I was never for; and only for seriousness, which I was never against. There is a time to weep, and a time to laugh. And now methinks each of us may say to the other, as *Dick* does to *Matt.*—

> "That people lived and died I knew,
> "An hour ago, as well as you,"

About

About this time his father came up to *London*, and from thence took an excursion to *Oxford*, to see what his sons were doing, and in what spirit and temper of mind they did it. On his return to *London* he wrote to Mrs. *Wesley*, January the 5th, in which he says; "I had yours on New-Year's-Day, on which I returned in one day from *Oxford* not very well; but well paid both for my expence and labour, by the shining piety of our two sons, of whom I shall write soon more at large." This, the reader will observe, gives the fullest evidence that the father did not think his sons were carrying matters too far.

Though Mr. *Wesley* continued with such persevering industry in every means of grace, in acts of self-denial, and in doing good to others to the utmost of his power; yet it was a bare conviction of his duty, and not a gale of passion, that supported him in these laborious exercises; which makes his resolution appear the more extraordinary. When he first set out in this religious course of life, he was fully convinced that he did not possess that state of mind whish the Gospel speaks of as the privilege of true believers in Christ; he expected that the practice of every duty to the utmost of his power would lead him into this state of mind, and give him peace and joy in God; but he did not find that this effect followed; he was often dull, flat, and unaffected in the use of the most solemn ordinances. This both distressed and perplexed him, so that he seemed at a loss which way to proceed, to obtain the happiness and security he wanted. In this state of perplexity he wrote to his mother on the 28th of February, and after mentioning Mr. *Morgan's* situation, he observes; "One consideration is enough to make me assent to his and your judgment concerning the holy sacrament; which is, that we cannot allow

allow Christ's human nature to be present in it, without allowing either con—or transubstantiation. But that his Divinity is so united to us then, as he never is but to worthy receivers, I firmly believe, though the manner of that union is utterly a mystery to me.

"That none but worthy receivers should find this effect is not strange to me, when I observe, how small effect many means of improvement have upon an unprepared mind. Mr. *Morgan* and my brother were affected as they ought, by the observations you made on that glorious subject: but though my understanding approved what was excellent, yet my heart did not feel it. Why was this, but because it was pre-engaged by those affections with which wisdom will not dwell? Because the animal mind cannot relish those truths which are spiritually discerned. Yet I have those writings which the good spirit gave to that end! I have many of those which he hath since assisted his servants to give us: I have retirement to apply these to my own soul daily; I have means both of public and private prayer; and above all, of partaking in that sacrament once a week. What shall I do to make all these blessings effectual? To gain from them that mind which was also in Christ Jesus?

"To all who give signs of their not being strangers to it, I propose this question—and why not to you rather than any?—Shall I quite break off my pursuit of all learning, but what immediately tends to practice? I once desired to make a fair show in Languages and Philosophy: but it is past; there is a more excellent way, and if I cannot attain to any progress in the one, without throwing up all thoughts of the other, why fare it well! yet a little while and we shall all be equal in knowledge, if we are in virtue.

"You

"You say, 'you have renounced the world.' And what have I been doing all this time? What have I done ever since I was born? Why I have been plunging myself into it more and more. It is enough: Awake thou that sleepest. Is there not one LORD, one Spirit, one hope of our calling? One way of attaining that hope? Then I am to renounce the world as well as you. That is the very thing I want to do: to draw of my affections from this world and fix them on a better. But how? What is the surest and the shortest way? Is it not to be humble? Surely this is a large step in the way. But the question recurs, how am I to do this? To own the necessity of it, is not to be humble. In many things you have interceded for me and prevailed. Who knows but in this too you may be successful? If you can spare me only that little part of Thursday evening, which you formerly bestowed upon me in another manner, I doubt not but it would be as useful now for correcting my heart, as it was then for forming my judgment.

"When I observe how fast life flies away, and how slow improvement comes, I think one can never be too much afraid of dying before one has learned to live. I mean even in the course of nature. For were I sure that 'the silver cord should not be violently loosed;' that 'the wheel should not be broken at the cistern,' till it was quite worn away by its own motion; yet what a time would this give me for such a work! a moment to transact the business of eternity! What are forty years in comparison of this? So that were I sure of what never man yet was sure of, how little would it alter the case? How justly still might I cry out,

"Downward

"Downward I hasten to my destin'd place;
There none obtain thy aid, none sing thy praise!
Soon shall I lie in death's deep ocean drown'd;
Is mercy there, is sweet forgiveness found?
O save me yet, while on the brink I stand;
Rebuke these storms, and set me safe on land.
O make my longings and thy mercy sure!
Thou art the God of power."

This letter needs no comment; it shews an ardent mind, wholly occupied in pursuit of a saving knowledge of God; but embarrassed and perplexed, not knowing which way to turn, and yet willing to sacrifice the dearest object in life to obtain the end in view.

Mr. *Morgan* had now been ill more than twelve months; and was so greatly reduced, that he became a burden to himself, and totally useless to others. In this stage of his disease, his understanding sometimes appeared deranged; he became more changeable in his temper than usual, and inconsistent in his conversation. But this was purely the effect of his disease, not the least sympton of the kind having ever appeared, till long after his health had declined.

His father being fully informed of the state of his health, wrote to him in March, and told him that he should no longer be limited in his expences to any fixed allowance; that such sums as were necessary for his health should be immediately remitted to him: but strongly insisted that no part of it should be given away; that he should lay it out in recreation, medicine, and such other matters as might be necessary for the recovery and support of his health. He then says, "You cannot conceive what a noise that ridiculous Society which you are engaged in, has made here. Besides

Besides the particulars of the great follies of it at *Oxford*, which to my great concern I have often heard repeated; it gave me sensible trouble to hear, that you were noted for going into the villages about *Holt*; calling their children together, and teaching them their prayers and catechism, and giving them a shiling at your departure. I could not but advise with a wise, pious, and learned Clergyman: he told me that he has known the worst of consequences follow from such blind zeal; and plainly satisfied me that it was a thorough mistake of true piety and religion. I proposed writing to some prudent and good man at *Oxford* to reason with you on these points, and to convince you that you were in a wrong way. He said, in a generous mind, as he took yours to be, the admonition and advice of a father would make a deeper impression than all the exhortations of others. He concluded, that you was young as yet, and that your judgment was not come to its maturity; but as soon as your judgment improved, and on the advice of a true friend, you would see the error of your way; and think, as he does, that you may walk uprightly and safely; without endeavouring to out-do all the good Bishops, Clergy, and other pious and good men of the present and past ages: which God Almighty give you grace and sense to understand aright."

In the month of April Mr. *Samuel Wesley* visited *Oxford*, and spent a few days there; no doubt with a view chiefly to satisfy himself on the spot, of the truth or falsehood of the various accounts that were given him of his two brothers. When he returned to *London*, he wrote a hasty poetical epistle to his brother *Charles*, in which he has clearly expressed his opinion of their conduct, and the views he

he had formed of their opponents. The latter part of it refers to the unhappy situation of Mr. *Morgan*.

April 20, 1732.

"THOUGH neither are o'er stock'd with precious time,
If I can write it, you may read my rhyme;
And find an hour to answer I suppose
In verse harmonious or in humble prose;
What I when late at *Oxford* could not say,
My friends so numerous, and so short my stay.

"Let useless questions first aside be thrown,
Which all men may reply to, or that none:
As whether Doctors doubt the D— will die;
Or F—— still retains his courtesy?
Or J——n dies daily in conceit,
Dies without death, and walks without his feet?
What time the library completes its shell?
What hand revives the discipline of *Fell*?
What House for learning shall rewards prepare,
Which Orators and Poets justly share,
And see a second *Atterbury* there.

"Say, does your christian purpose still proceed,
T' assist in every shape the wretches' need?
To free the prisoner from his anxious gaol,
When friends forsake him, and Relations fail?
Or yet with nobler charity conspire
To snatch the guilty from eternal fire?
Has your small squadron firm in trial stood,
Without preciseness, singularly good?
Safe march they on 'twixt dangerous extremes
Of mad prophaneness and enthusiasts' dreams?
Constant in prayer, while God approves their pains,
His spirit cheers them and his blood sustains?
Unmov'd by pride or anger, can they hear
The foolish laughter, or the envious fleer?

No

But hold, perhaps this dry religious toil,
May damp the genius, and the Scholar spoil.
Perhaps facetious foes, to meddling fools
Shine in the class, and sparkle in the Schools:
Your arts excel, your eloquence outgo,
And soar like *Virgil* or like *Tully* flow;
Have brightest turns and deepest learning shewn,
And prov'd your wit mistaken by their own.
If not—the wights should moderately rail,
Whose total merit summ'd from fair detail
Is, saunt'ring, sleep, and smoke, and wine, and

How contraries may meet without design!
And pretty gentlemen and bigots join!
A pert young Rake observes with saucy airs,
That none can know the world, who say their pra
And *Rome* in middle ages us'd to grant,
The most devout were still most ignorant.
So when old bloody Noll our ruin wrought
Was ignorance the best devotion thought;
His crop-hair'd Saints all marks of sense deface,
And preach that learning is a foe to grace:
English was spoke in schools, and *Latin* ceas'd,
They quite reform'd the language of the Beast.

Does M—— weakly think his time mispent?
Of his best actions can he now repent?
Others, their sins with reason just deplore,
The guilt remaining when the pleasure's o'er;
Since the foundations of the world were laid,
Shall he for Virtue first himself upbraid?
Shall he, what most men to their sins deny,
Shew pain for alms, remorse for piety?
Can he the Sacred Eucharist decline?
What *Clement* poisons here the bread and wine?
Or does his sad disease possess him whole,
And taint alike his body and his soul?
If to renounce his graces he decree,
O! that he could transfer the stock to me!
Alas! enough what mortal e'er can do,
For him who made him and redeem'd him too?
Zeal may to man beyond desert be shew'd,
No Supererogation stands to God."

In April this year, Mr. *Clayton* joined their little Society, and about the same time Mr. *Ingham*, Mr. *Broughton*, Mr. *Harvey*, and one or two of Mr. *John* and *Charles Wesley's* pupils. They were all zealous members of the Church of *England*; not only tenacious of all her doctrines, as far as they yet understood them, but of all her discipline, to the minutest circumstance. By the advice of Mr. *Clayton*, they now added to their former practices, a regular observance of the fasts of the Church; the general neglect of which they thought, was by no means a sufficient excuse for neglecting them.

For some years before this, Mr. *Wesley* had frequently read over, with great attention, Mr. *Law's* Christian Perfection, and his Serious Call to a Holy Life; and, as his practice was, had made extracts from them. He had conceived a high opinion of the Author

Author from his writings, having often been instructed by them. Being in *London*, in the month of July, he went down to *Putney*, to pay Mr. *Law* a visit, which was the introduction to a personal acquaintance with each other. Mr. *Wesley* occasionally repeated his visits, and a friendly correspondence followed, which lasted several years. From this time, he began to read the *Theologia Germanica*, and other mystic writers, of which we shall afterwards have occasion to take some notice.

But, though he was pleased and perhaps too much captivated with the views which *some* of the mystic writers gave him of religion, as consisting chiefly in contemplation, and inward attention to our own mind; it does not appear, that he was less diligent in the instituted means of grace, nor less active in doing good to others than before.—He was now known to many pious and respectable persons in *London*, who began to take notice of him. He heartily approved of the conduct of those well disposed persons, who associated together, to carry on a plan of suppressing vice, and spreading religion and virtue among the people; and on the 3d of August, was admitted into the Society for the Propagation of Christian Knowledge.*

Mr.

* In the reign of *James* II. the fear of Popery was so strong, as well as just, that many, in and about *London*, began to meet often together, both for devotion, and their further instruction. Things of that kind, had been formerly practised only among the Puritans, and the Dissenters; but these were of the Church, and came to their Ministers to be assisted; and were chiefly directed by Dr. *Beveridge* and Dr. *Hornock*. After the Revolution in 1688, these Societies became more numerous, and for the greater encouragement of devotion, they got such collections to be made, as maintained many Clergymen, to read prayers in such a number of places, and at such different hours, that devout persons might have that comfort at every hour of the day. There were constant sacra-

ments

Mr. *Wesley*, and those associated with him, now suffered the entire loss of Mr. *Morgan*, who had been the foremost in promoting their pious endeavours to do good. He left *Oxford* on the 5th of June, and died in *Dublin* on the 26th of August. That this is the true time of his death, is evident from a letter of Mr. *Morgan* the father, to Mr. *Charles Wesley*, dated September the 5th. He says, "From the intimacy which I understood to have been contracted between you and my dear son, I make no doubt but you must have some concern upon you at reading the account of his death, as I have the greatest in writing it. His distemper threw him into a fever, of which he died the 26th past, about four in the morning. This is the

 soonest

ments every Lord's day in many churches; and there were greater numbers, and greater appearances of devotion, at prayers and sacrament, than had ever been observed in the memory of man. These Societies resolved to inform the Magistrates of swearers, drunkards, profaners of the Lord's day, and of lewd houses; and they threw in that part of the fine, given by the law to informers, into a stock of charity. From this they were called *Societies of Reformation*. Some good Magistrates encouraged them; others treated them roughly. As soon as Queen *Mary* heard of this, she encouraged these good designs by her letters and proclamations; and King *William* afterwards did the same. Other Societies set themselves to raise charity-schools for teaching poor children, for clothing them, and binding them out to trades; and many books were printed, and sent over the nation, to be freely distributed. These were called *Societies for propagating Christian Knowledge*. At last a Corporation was created by King *William*, for propagating the Gospel among infidels, for settling schools in our plantations, for furnishing the Clergy that were sent thither, and for sending Missionaries among such of our plantations, as were not able to provide Pastors for themselves. It was a glorious conclusion of a reign that began with preserving our religion, and ended with creating a Corporation for promoting it, among infidels, to the remoter parts of the earth The Bishops, and Clergy, contributed liberally to it. Upon Queen *Anne's* accession to the Crown, she continued to them the same favour and protection. See Burnet's History of his own Time, vol. v. page 90, &c.

soonest that I could attempt writing any thing about him, since my affliction was consummated.—You see I make very free with you, but the candour and generosity which I have heard you commended for, embolden me to it; and I shall, I hope, find some opportunities to make amends, and beg you will, upon all occasions, let me know, when I can be serviceable to you in this kingdom."

During the course of this summer, Mr. *Wesley* made two journies to *Epworth*. In these excursions he often went considerably out of his way, to spend a night and sometimes two or three, with a friend; most frequently with the parents or relations of some of his pupils. In the first journey, while he was standing on the garden wall at a friend's house, it fell flat under him: but he escaped unhurt. His second journey was in order to meet his brother *Samuel*, &c. at *Epworth*, and that the whole family might once more assemble together, before their final separation by death. This meeting must have been very affecting: as their father was grown infirm, and his son *Samuel* was now going to reside wholly at *Tiverton*, in *Devon*, it was not probable they would ever see each other again.—Mr. *Wesley* returned to *Oxford* on the 23d of September; and as soon as it was known there that Mr. *Morgan* was dead, a report was propagated, that the rigorous fasting he had imposed on himself, by the advice of Mr. *John* and *Charles Wesley*, had hastened his death. As this report was highly prejudicial to their character, and might hinder their usefulness; and as it was probable it would reach the father, and might afflict him, and prejudice him more deeply against his son's conduct, and the persons with whom he had been connected, Mr. *Wesley* thought it best to write to him, and state the matter as it really was. His letter is dated

dated the 18th of October, this year.* "The occasion (says he) of giving you this trouble, is of a very extraordinary nature. On Sunday last I was informed, as no doubt you will be ere long, that my brother and I had killed your son: that the rigorous fasting which he had imposed upon himself by our advice, had increased his illness and hastened his death. Now, though considering it in itself, *it is a very small thing with me to be judged of man's judgment*; yet as the being thought guilty of so mischievous an imprudence, might make me less able to do the work I came into the world for, I am obliged to clear myself of it, by observing to you, as I have done to others, that your son left off fasting about a year and an half since, and that it is not yet half a year since I began to practise it.

"I must not let this opportunity slip of doing my part towards giving you a juster notion of some other particulars, relating both to him and myself, which have been industriously misrepresented to you.

"In March last he received a letter from you, which not being able to read, he desired me to read to him; several of the expressions I perfectly remember, and shall do, till I too am called hence.—In one practice for which you blamed your son, I am only concerned as a friend, not as a partner.—Your own account of it was *in effect* this: He frequently went into poor people's houses about *Holt*, called their children together and

 instructed

* In all the printed copies of this letter which we have seen, the date is 1730. But in a manuscript, in Mr. *Charles Wesley's* hand-writing, the date is 1732; which is the true date of it, as appears from Mr. *Morgan's* account of his son's death. The true date may be collected from the letter itself, compared with Mr. *John Wesley's* short history of Methodism, which fixes the time when they became acquainted with Mr. *Clayton*.

instructed them in their duty to God, their neighbour, and themselves. He likewise explained to them the necessity of private as well as public prayer, and provided them with such forms as were best suited to their several capacities; and being well apprized how the success of his endeavours depended on their good will towards him, he sometimes distributed among them a little of that money which he had saved from gaming and other fashionable expences of the place.'——This is the first charge against him, and I will refer it to your own judgment, whether it be fitter to have a place in the catalogue of his faults or of those virtues for which he is *now numbered among the sons of God.*

"If all the persons concerned in that ridiculous society, whose follies you have so often heard repeated, could but give such a proof of their deserving the glorious title which was once bestowed upon them, they would be contented that their *lives* too *should be counted madness, and their end thought to be without honour.* But the truth is, their title to holiness stands upon much less stable foundations; as you will easily perceive when you know the ground of this wonderful outcry, which it seems *England* itself is not wide enough to contain."

He then gives Mr. *Morgan* a short history of their little society, informing him what their practices were, and of their care to consult wise, learned, and pious Clergymen, in every step they had taken, in the manner described above. He subjoins, "As for the names of Methodists, Supererogation men, and so on, with which some of our neighbours are pleased to compliment us, we do not conceive ourselves to be under any obligation to regard them, much less to take them for arguments. To the law and to the testimony we appeal whereby we ought to be judged. If by these it

can

can be proved we are in error, we will immediately and gladly retract it: if not, *we have not so learned Christ*, as to renounce any part of his service, though men should say all manner of evil against us, with more judgment and as little truth as hitherto.—Your son already stands before the judgment seat of him who judges righteous judgment; at the brightness of whose presence the clouds remove; his eyes are open and he sees clearly whether it was, 'Blind zeal and a thorough mistake of true religion that hurried him on in the error of his way,' or whether he acted like a faithful and wise servant, who from a just sense that his time was short, made haste to finish his work before his Lord's coming, that when *laid in the balance*, he might not *be found wanting*."

This well-timed letter, containing a simple narrative of facts, fully satisfied Mr. *Morgan*, and gave him a better opinion of the Society with which his son had been connected. His answer, which is dated November 25, shews him to have been a man of moderation and a friend to piety. It is as follows. "Your favour of the 20th past was delayed in its passage, I believe by contrary winds, or it had not been so long unanswered. I give entire credit to every thing and every fact you relate. It was ill-judged of my poor son to take to fasting with regard to his health, which I knew nothing of, or I should have advised him against it. He was inclined to piety and virtue from his infancy. I must own I was much concerned at the strange accounts which were spread here, of some extraordinary practices of a religious Society in which he had engaged at *Oxford*, which you may be sure lost nothing in the carriage, lest through his youth and immaturity of judgment he might be hurried into zeal and enthusiastic notions that would prove pernicious. But now indeed,

indeed, that piety and holiness of life which he practised, affords me some comfort in the midst of my affliction for the loss of him; having full assurance of his being for ever happy. The good account you are pleased to give of your own and your friend's conduct in point of duty and religious offices, and the zealous approbation of them by the good old gentleman your father, signified in a manner and style becoming the best of men, reconciles and recommends that method of life to me, and makes me almost wish that I were one amongst you. I am very much obliged to you, for the great pains you have been at in transcribing so long and so particular an account for my perusal, and shall be always ready to vindicate you from any calumny or aspersion that I shall hear cast upon you. I am much obliged for your and your brother's great civilities and assistances to my dearest son: I thank—the author of those lines you sent me, for the regard he has shewn to his memory. If ever I can be serviceable to any of you in this kingdom, I beg you will let me know."

A correspondence took place between Mr. *Wesley* and Mr. *Morgan*, and the year following Mr. *Morgan* sent the only son he now had, to *Oxford*, and placed him under Mr. *Wesley's* care; which was the strongest proof he could possibly give, that he approved of his conduct.

During the two last years Mr. *Wesley* made frequent excursions to *London*, and different parts of the country, besides his journies to *Epworth*, and the places he visited in his way thither and back, all of which he performed on foot. He observes in his Diary, that he had walked about 1050 miles; we suppose he means within the year he is speaking of. In these excursions he constantly preached on the Lord's-day, if he had an opportunity; so that he might now be called, in some sort,

sort, an Itinerant Preacher, though on a plan very different from that which he afterwards adopted, and of which he could not at this time have the most distant conception.

By reading Mr. *Law's* Christian perfection, and his Serious Call to a Holy Life, he was confirmed in the Views he before had of the effects the Gospel is intended to produce on the minds of those who sincerely embrace it; and was fully convinced of the absurdity and danger of being an half Christian. On the 1st of January 1733, he preached at St. *Mary's, Oxford* before the University, on *the circumcision of the heart.* In this discourse which is printed in his collection of Sermons*; he has explained with great clearness, and energy of language, his views of the Christian salvation to be attained in this life; in which he never varied, in any material point, to the day of his death. He was indeed, at this time, almost wholly ignorant of the Gospel method of attaining this salvation, but he sought it with his whole heart, according to the knowledge he then had, and was willing to sacrifice the dearest thing he had in the world, for the attainment of it.

His father was now in a bad state of health, and seemed declining apace. On this account he set out on horseback for *Epworth*, in the beginning of January. As he was passing over the bridge beyond *Daintry*, his horse fell over it with him; but he again escaped unhurt. When the events of life glide smoothly on, and follow certain previous circumstances in regular succession, we see nothing wonderful in them, because there seems to be some common principle on which the succession depends. But in extraordinary deliverances from danger, and in many other instances of human affairs, we plainly

* This Sermon may be found in a Dublin edition, vol. i p. 293 printed for the Methodist Book-room, in 6 vols.—price 1*l.* 6*s.* 0*d.* and is also on sale at the Printer's hereof.

plainly perceive, there is no such principle, which connects the previous circumstances with the following event: the interposition of Providence, almost stands visible before our eyes, and a strong conviction of it takes place in the mind, which nothing but inattention or false reasoning can obliterate. On these occasions Mr. *Wesley* did not fail to return God the tribute of praise and thanksgiving, and renewed his diligence in serving him.

The state of his father's health occasioned his parents to turn their thoughts to the means of obtaining the Living of *Epworth* for him, in case of his father's demise. The thing was mentioned to him when he was now with them, but he seems to have given them little answer. After his return to *Oxford*, in February, he wrote to his mother on the subject. "You observe, (says he,) when I was with you, that I was very indifferent as to the having or not having the Living of *Epworth*. I was indeed utterly unable to determine either way; and that for this reason: I know, if I could stand my ground here, and approve myself a faithful minister of our blessed *Jesus*, by honour and dishonour, through evil report and good report; then there would not be a place under heaven like this, for improvement in every good work. But whether I can stem the torrent which I saw then, but see now much more, rolling down from all sides upon me, that I know not. It is true, there is one who can yet, either command the great water-flood that it shall not come nigh me, or make a way for his redeemed to pass through. But then something must be done on my part: and should he give me, even that most equitable condition, *according to thy faith be it unto thee*, yet how shall I fulfil it! Why he will look to that too.—My Father and you helping with your prayers, that our faith fail us not."

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The difficulties which Mr. *Wesley* foresaw, did not arise from any new persecution which threatened him, but from the danger of unsteadiness in the young gentlemen, who had for some time met with him. He easily perceived, that unless he could overcome this difficulty, there was but little prospect of doing any lasting good in his present situation. And it must be confessed, that, though his practice gives the most convincing evidence of his integrity, disinterestedness, and sincere desire to serve God, yet, there were few young men who had sufficient resolution to persevere therein. His frequent absence too, could have no good influence upon them, as his own example, regularity, steadiness, and advice, were the principal means of preserving them in the same disposition with himself. But it seems that he did not attend to this circumstance at present; for in May, he set out again for *Epworth*, and took *Manchester* in his way, to see his friend Mr. *Clayton*, who had now left *Oxford*. From thence he proceeded to *Epworth*, and returned to *Manchester* on Saturday the 2d of June. The next day he preached three times, once at the Old Church, again in *Salford*, and at St. *Anne's*. When he reached *Oxford*, he perceived the bad effects of his absence upon his pupils, and the members of their little Society. He now found himself surrounded with enemies triumphing over him, and friends deserting him; he saw the fruits of his labours in danger of being blasted before they had attained maturity. But he stood firm as a rock; and being conscious of his own integrity, that he had nothing in view but to serve God in righteousness and true holiness, and to benefit his neighbour, he viewed his situation without any great emotion: no gusts of passion rose to cloud his understanding, no fear to damp his zeal; he was enabled to say, the Eternal God is my refuge,

refuge, I will not fear. He wrote to his father in the simplicity and fulness of his heart; and this letter shews the man, and his manner of viewing difficulties, infinitely better than any description which another can give of him.

This letter is dated the 13th of June, and runs thus: "The effects of my last journey I believe will make me more cautious of staying any time from *Oxford* for the future; at least till I have no pupils to take care of, which probably will be within a year or two. One of my young gentlemen told me at my return, that he was more and more afraid of singularity; another that he had read an excellent piece of Mr. *Locke's*, which had convinced him of the mischief of regarding authority. Both of them agreed, that the observing Wednesday as a Fast was an unnecessary singularity; the Catholic Church (that is, the majority of it) having long since repealed by contrary custom, the injunction she formerly gave concerning it. A third, who could not yield to this argument, has been convinced by a fever, and Dr. *Frewin*. Our seven and twenty communicants at St. *Mary's* were on Monday shrunk to five: and the day before, the last of Mr. *Clayton's* pupils, who continued with us, informed me, that he did not design to meet us any more."

"My ill success, (as they call it,) seems to be what has frightened every one away from a falling house. On Sunday I was considering the matter a little more nearly; and imagined that all the ill consequences of my singularity, were reduceable to three; diminution of fortune, loss of friends, and of reputation. As to my fortune, I well know, though perhaps others do not, that I could not have borne a larger than I have: and as for that most plausible excuse for desiring it, 'While I have so little I cannot do the good I would;' I ask,

I ask, can you do the good God would have you do? It is enough. Look no further.—For friends, they were either trifling or serious: if triflers, fare them well; a noble escape: if serious, those who are more serious are left, whom the others would rather have opposed than forwarded in the service they have done, and still do us. If it be said, but these may leave you too; for they are no firmer than the others were. First, I doubt that fact; but next, suppose they should, we hope then they would only teach us a nobler and harder lesson, than any they have done hitherto; *It is better to trust in the Lord, than to put any confidence in man.* And as for reputation, though it be a glorious instrument of advancing our Master's service, yet there is a better than that, a *clean heart*, a single eye, a soul full of God! A fair exchange, if by the loss of reputation we can purchase the lowest degree of purity of heart! We beg my mother and you would not cease to work together with us, that whatever we lose, we may gain this; and that having tasted of this good gift, we may count all things else but dung and dross in comparison of it."

Mr. *Wesley* now redoubled his diligence with his pupils, that he might recover the ground he had lost. His pupils indeed continued with him whether they adopted his religious practices or no. But as he had been blamed for singularity, both by friends and enemies, and many had thought that he too rigorously imposed some particular practices upon others; he informs his mother what the singularity was, which chiefly gave offence at *Oxford*, and explains the methods he made use of with his pupils, to instruct them in the things of God. This letter is dated August the 17th; "The thing, says he, that gives offence here is, the being singular with regard to time, expence, and company. This

This is evident beyond exception from the case of Mr. *Smith*, one of our Fellows; who no sooner began to husband his time, to retrench unnecessary expences, and to avoid his irreligious acquaintance, but he was set upon, by, not only all these acquaintance, but many others too, as if he had entered into a conspiracy to cut all their throats: though to this day he has not advised any single person, unless in a word or two and by accident, to act as he did in any of those instances.

"It is true indeed, that 'the devil hates offensive war most, and that whoever tries to rescue more than his own soul from his hands, will have more enemies, and meet with greater oposition, than if he was content with, *having his own life for a prey*.' That I try to do this, is likewise certain: but I cannot say whether I 'rigorously impose any observances on others,' till I know what that phrase means. What I do is this. When I am intrusted with a person who is first to understand and practise, and then to teach the law of Christ, I endeavour by an intermixture of reading and conversation, to shew him what that law is; that is, to renounce all unsubordinate love of the world, and to love and obey God with all his strength. When he appears seriously sensible of this, I propose to him the means God hath commanded him to use, in order to that end: and a week or a month or a year after, as the state of his soul seems to require it, the several prudential means recommended by wise and good men. As to the times, order, measure, and manner, wherein these are to be proposed, I depend upon the Holy Spirit to direct me, in and by my own experience and reflection, joined to the advices of my religious friends here and elsewhere. Only two rules it is my principle to observe in all cases; first, to begin, continue, and end all my advices in the spirit of meekness; as know-

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ing that *the wrath* or severity *of man worketh not the righteousness of God;* and secondly, to add to meekness long-suffering: in pursuance of a rule which I fixt long since, 'never to give up any one till I have tried him, at least, ten years; how long hath God had pity on thee?'

"If the wise and good will believe these falsehoods which the bad invent, because I endeavour to save myself and my friends from them, then I shall lose my reputation, even among them, for (though not perhaps good, yet) the best actions I ever did in my life. This is the very case. I try to act as my Lord commands: ill men say all manner of evil of me, and good men believe them. There is a way, and there is but one, of making my peace; God forbid I should ever take it. I have as many pupils as I need, and as many friends: when more are better for me, I shall have more. If I have no more pupils after these are gone from me, I shall then be glad of a Curacy near you: if I have, I shall take it as a signal that I am to remain here. Whether here or there, my desire is, to know and feel that I am nothing, that I have nothing, and that I can do nothing. For whenever I am empty of myself, then know I of a surety, that neither friends nor foes, nor any creature, can hinder me from being *filled with all the fulness of God.* Let not my father's, or your prayers be ever slack in behalf of your affectionate son."

On the 21st of September this year, Mr. *Wesley* began the practice of reading as he travelled on horseback; and this practice he continued for near forty years, till his infirmities obliged him to travel in a carriage. His frequent journies, often on foot as well as on horseback, and the great and constant labour of preaching, reading, visiting, &c. wherever he was, with

with hard study and a very abstemious diet, had now very much affected his health. His strength was greatly reduced and he had frequent returns of spitting of blood. In the night of the 16th of July, he had a return of it in such quantity as waked him out of sleep. The sudden and unexpected manner of its coming on, with the solemnity of the night season, made eternity seem near. He cried to God; "O! prepare me for thy coming, and come when thou wilt.*" His friends began to be alarmed for his safety, and his Mother wrote two or three letters blaming him for the general neglect of his health. He now took the advice of a physician or two, and by proper care and a prudent management of his daily exercise, he gradually lost his complaints, and recovered his strength.

Towards the end of this year, he turned his thoughts to a subject of vast importance in Christian experience; *the presence of God with his people.* But he found it too great for him to comprehend. He talked with Mr. *Law*, and wrote to his Mother upon it; but he received little or no information from either of them. They all seem to have enquired into the nature and manner of the Divine Presence, rather than, into the evidences of it. His Mother's answer is dated January 1, 1734: she confesses that she did not understand the subject, and that, in this respect, she still worshipped an unknown God. Nothing indeed is more certain than this, that the *manner* of the Divine Presence and operations, both in the works of nature and Grace, is incomprehensible to us, at the same time that the effects produced, demonstrate his presence and power. Through the want of this distinction, many have run into great errors in explaining the influence of Divine Grace on the human mind, and some have even denied it; though

* Private Diary.

though to him who rightly understands the Scriptures, and has any degree of Christian experience, the effects of it as clearly demonstrate a Divine influence, as the works of nature shew the existence of God, though the manner of his presence and operation in both is inexplicable.

The whole force of Mr. *Wesley's* mind was now bent on religious subjects. In reflecting on the progress of the soul to an entire conformity to the will of God and a fitness for heaven, he thought that different degrees of virtue are different states of mind; that is, of the understanding, will, and affections; and that we must pass through the lower states before we can arrive at the higher; so that Christian experience is a progressive work; in which the first step prepares the mind for the second, and so on through the whole of our progress. He observes, however, that there are certain states of mind which are more strongly marked than others; and that these states ascertain our progress with some degree of certainty. He wrote to his mother on this subject. She answered in a letter of January, "You are entirely in the right in what you say in the second paragraph of your letter. The different degrees of virtue and piety are different states of soul, which must be passed through gradually—for, in all matters of religion, if there be not an internal sense in the hearer corresponding to the sense in the mind of the speaker, what is said will have no effect: this I have often experienced: yet sometimes it falls out, that while a zealous Christian is discoursing on spiritual subjects, the Blessed Spirit of God will give such light to the minds of those who hear him, as dispels their native darkness, and enables them to apprehend those spiritual things of which before they had no discernment."——In this letter she addresses a

pupil

pupil of Mr. *Wesley's*, who appears to have despised religion. "Tell him from me, (says she) I am as good as my word, I daily pray for him, and beg of him if he have the least regard for his soul, or have yet any remaining sense of religion in his mind, to shake off all acquaintance with the prophane and irregular; for it is the free-thinker and sensualist, not the dispised Methodist, who will be ashamed and confounded when summoned to appear before the face of that Almighty Judge, whose Godhead they have blasphemed, and whose offered mercy they despised and ludicrously rejected. The pleasures of sin are but for a short uncertain time, but eternity hath no end. Therefore one would think that few arguments might serve to convince a man who has not lost his senses, that it is of the last importance for us to be very serious in improving the present time, and acquainting ourselves with God while it is called *to day*; lest being disqualified for his blissful presence, our future existence be inexpressibly miserable."

Mr. *Wesley*, and those associated with him, were not only zealous of good works before men, but they were severe and strict in examining themselves in the closet. Each had a string of questions, by which he examined both his actions and his motives in performing them, and also the temper of his mind on every occasion that occurred. It would be too long to insert their whole scheme of self-examination, as it related to every part of duty: We shall therefore only give a specimen of it.

1. Have I embraced every probable opportunity of doing good, and of preventing, removing, or lessening evil? 2. Have I thought any thing too dear to part with, to serve my neighbour? 3. Have I spent an hour at least, every day, in speaking to some one

of

or other? 4. Have I, in speaking to a stranger, explained what religion is not (not negative, not external) and what it is, the recovery of the image of God; searched at what step in it he stops, and what makes him stop? 5. Have I persuaded all I could to attend public prayers, sermons, and sacraments? and in general, to obey the laws of the Church universal, the Church of *England*, the State, the University, and their respective Colleges? 6. Have I, after every visit, asked him who went with me, did I say any thing wrong? 7. Have I, when any one asked advice, directed and exhorted him, with all my power? 8. Have I rejoiced with and for my neighbour, in virtue, or pleasure? Grieved with him in pain, and for him in sin? 9. Has good will been, and appeared to be, the spring of all my actions towards others? &c. &c. for their scheme of self-examination extended to a very considerable length.

His father's health had been on the decline for several years, and he now seemed approaching towards the close of life. The old gentleman, conscious of his situation, and desirous that the living of *Epworth* should remain in the family, wrote to his son *John*, requesting him to apply for the next presentation. We have already seen, that, when the subject was mentioned to him last year, he hesitated, and could not determine one way or the other. But now he was determined not to accept of the living, if he could obtain it, and stated to his father, some reasons for refusing to comply with his request. His father and brother *Samuel* were disappointed, and both attacked him, with every argument they could possibly bring to bear upon him. He acted on the defensive only, and maintained his ground. But the mode of attack, and of his defence, will give us the best

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view of his principles and disposition of mind at this time.

His father's letter is dated November 20th, and runs as follows: "Your state of the question, and only argument is: 'The question is not, whether I could do more good to others, *there* or *here*; but whether I could do more good to myself; seeing where ever I can be most holy myself, there I can most promote holiness in others. But I can improve myself more at *Oxford*, than at any other place.'

"To this I answer, 1. It is not dear self, but the glory of God, and the different degrees of promoting it, which should be our main consideration, and direction in any course of life. Witness St. *Paul* and *Moses*. 2. Supposing you could be more holy yourself at *Oxford*, how does it follow that you could more promote holiness in others, *there* than *elsewhere*? Have you found many instances of it, after so many years' hard pains and labour? Further, I dare say, you are more modest and just than to say, there are no holier men than you at *Oxford*; and yet it is possible they may not have promoted holiness more than you have done: as I doubt not but you might have done it much more, had you taken the right method. For there is a particular turn of mind for these matters: great prudence as well as great fervour.

"3. I cannot allow austerity, or fasting, considered by themselves, to be proper acts of holiness, nor am I for a solitary life. God made us for a social life; we are not to bury our talents; we are to let our light shine before men, and that not barely through the chinks of a bushel, for fear the wind should blow it out. The design of lighting it was, that it might give light to all that went into the house of God. And to this, academical studies are only preparatory.

"4. You

"4. You are sensible what figures those make, who stay in the university till they are superannuated. I cannot think drowsiness promotes holiness. How commonly do they drone away their life, either in a college, or in a country parsonage, where they can only give God the snuffs of them, having nothing of life or vigour left to make them useful in the world.

"5. We are not to fix our eye on one single point of duty, but to take in the complicated view of all the circumstances in every state of life that offers. Thus in the case before us, put all the circumstances together: if you are not indifferent whether the labours of an aged father for above forty years in God's vineyard be lost, and the fences of it trodden down and destroyed; if you consider that Mr. M. must, in all all probability, succeed me, if you do not, and that the prospect of that mighty Nimrod's coming hither shocks my soul, and is in a fair way of bringing down my grey hairs with sorrow to the grave: if you have any care for our family, which must be dismally shattered as soon as I am dropt: if you reflect on the dear love and longing which this poor people has for you, whereby you will be enabled to do God the more service, and the plenteousness of the harvest, consisting of near two thousand souls, whereas you have not many more scholars in the university; you may perhaps alter your mind, and bend your will to his, who has promised, if in all our ways we acknowledge him, he will direct our paths."

The old gentleman wrote to his son *Samuel* on the subject, who warmly took part with his father, and wrote to his brother at *Oxford* in December 1734. "Yesterday (says he) I received a letter from my father, wherein he tells me, you are unalterably resolved not to accept of a certain living if you could

get it. After this declaration, I believe no one can move your mind but him who made it. I shall not draw the saw of controversy, and, therefore, though I judge every proposition flatly false, except that of your being assured, yet I shall allow every word, and have nevertheless this to say against your conclusions, 1. I see your love to yourself, but your love to your neighbour I do not see. 2. You are not at liberty to resolve against undertaking a cure of souls. You are solemnly engaged to do it, before God, and his high priest, and his church. Are you not ordained? Did you not deliberately and openly promise to instruct, to teach, to admonish, to exhort those committed to your charge? Did you equivocate then with so vile a reservation, as to purpose in your heart that you never would have any so committed? It is not a college, it is not an university, it is the *order of the church*, according to which you were called. Let *Charles*, if he is silly enough, vow never to leave *Oxford*, and therefore avoid orders. Your faith is already plighted to the contrary; *you have put your hand to the plough, to that plough.*"—This is strong language, and the argument, if good, was like playing heavy cannon upon his brother. Mr. *John Wesley*, however, kept himself within his fortress, and answered his brother *Samuel* with caution. His letter is dated January 15th, 1735, and having explained himself at some length to his father, he sent a copy of that letter to his brother. He observes, "Had not my brother *Charles* desired it might be otherwise, I should have sent you only an extract of the following letter. But, if you will be at the pains, you will soon reduce the argument of it, to two or three points, which, if to be answered at all, will be easily answered. By it you may observe, my present purpose is founded on

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my present weakness. But it is not indeed probable, that my father should live till that weakness is removed.

"Your second argument I had no occasion to mention before. To it I answer, that I do not, nor ever did resolve against undertaking a cure of souls. There are four cures belonging to our college, and consistent with a fellowship: I do not know but I may take one of them at Michaelmas. Not that I am clearly assured, that I should be false to my engagement, were I only to instruct and exhort the pupils committed to my charge. But of that I should think more."

Though the letter to his father is long, yet it contains such a distinct view of his manner of thinking and reasoning, and of the energy of his language, at this period, that it cannot, with propriety, be omitted.

"Dear Sir,

"1st. The authority of a parent, and the call of Providence, are things of so sacred a nature, that a question in which these are any ways concerned, deserves the most serious consideration. I am therefore greatly obliged to you for the pains you have taken to set ours in a clear light; which I now intend to consider more at large, with the utmost attention of which I am capable. And I shall the more cheerfully do it, as being assured of your joining with me in earnestly imploring his guidance, who will not suffer those that bend their wills to his, to seek death in the error of their life.

"2d. I entirely agree, that 'the glory of God, and the different degrees of promoting it, are to be our sole consideration and direction in the choice of any course

course of life;' and, consequently, that it must wholly turn upon this single point, whether I am to prefer a college life, or that of a rector of a parish. I do not say the glory of God is to be my first, or principal consideration, but my only one: since all that are not implied in this, are absolutely of no weight; in presence of this, they all vanish away, they are less than the small dust of the balance.

"3d. And, indeed, till all other considerations were set aside, I could never come to any clear determination; till my eye was single, my whole mind was full of darkness. Every consideration distinct from this, threw a shadow over all the objects I had in view, and was such a cloud as no light could penetrate. Whereas, so long as I can keep my eye single, and steadily fixed on the glory of God, I have no more doubt of the way wherein I should go, than of the shining of the sun at noon-day.

"4th. That course of life tends most to the glory of God, wherein we can most promote holiness in ourselves and others. I say in ourselves and others, as being fully persuaded that these can never be put asunder. For how is it possible that the good God should make our interest inconsistent with our neighbour's? That he should make our being in one state best for ourselves, and our being in another best for the church? This would be making a strange schism in his body; such as surely never was from the beginning of the world. And if not, then whatever state is best on either of these accounts, is so on the other likewise. If it be best for others, then it is so for us; if for us, then for them.

"5th. However, when two ways of life are proposed, I should choose to begin with that part of the question, which of these have I rational ground to believe will conduce

conduce most to my own improvement. And that not only because it is every physician's concern to heal himself first, but because it seems we may judge with more ease, and perhaps certainty too, in which state we can most promote holiness in ourselves, than in which we can in others.

"6th. By holiness, I mean not fasting, or bodily austerity, or any other external means of improvement, but the inward temper, which all these are subservient, a renewal of the soul in the image of God. I mean a complex habit of lowliness, meekness, purity, faith, hope, and the love of God and man. And I therefore believe, that, in the state wherein I am, I can most promote this holiness in myself, because I now enjoy several advantages, which are almost peculiar to it.

"7th. The first of these, is daily converse with my friends. I know no other place under heaven where I can have always at hand half a dozen person nearly of my own judgment, and engaged in the same studies. Persons who are awakened into a full and lively conviction, that they have only one work to do upon earth; who are in some measure enlightened so as to see, though at a distance, what that one work is, viz. the recovery of that single intention pure affection which were in Christ Jesus; who, in order to this, have, according to their power, renounced themselves, and wholly and absolutely devoted themselves to God: and who suitably thereto deny themselves, and take up their cross daily. To have such a number of such friends constantly watching over my soul, and according to the variety of occasions, administering reproof, advice, or exhortation, with all plainness, and all gentleness, is a blessing I have not yet found any Christians to enjoy in any other part of the kingdom. And such a blessing it is, so conducive, if faithfully used

used, to the increase of all holiness, as I defy any one to know the full value of, till he receives his full measure of glory.

"8th. Another invaluable blessing which I enjoy here in a greater degree than I could any where else, is retirement. I have not only as much, but as little company as I please. I have no such thing as a trifling visitant, except about an hour in a month, when I invite some of the fellows to breakfast. Unless at that one time, no one ever takes it into his head to set foot within my door, except he has some business of importance to communicate to me, or I to him. And even then, as soon as he has dispatched his business, he immediately takes his leave.

"9th. Both these blessings, the continual presence of useful, and uninterrupted freedom from trifling acquaintance, are exceedingly endeared to me, whenever I have spent but one week out of this place. The far greatest part of the conversation I meet with abroad, even among those whom I believe to be real Christians, turns on points that are absolutely wide of my purpose, that no way forward me in the business of life. Now, though they may have time to spare, I have none; it is absolutely necessary for such a one as me to follow with all possible care and vigilance, that excellent advice of Mr. *Herbert*,

> Still let thy mind be bent, still plotting where,
> And when, and how, the business may be done.

And this, I bless God, I can in some measure do, so long as I avoid that bane of piety, the company of good sort of men, lukewarm Christians (as they are called) persons that have a great concern for, but no sense of religion. But these undermine insensibly all my

my resolutions, and quite steal from me the little fervour I have; and I never come from among these *Saints of the World* (as *J. Valdesso* calls them) faint, dissipated, and shorn of all my strength, but I say, 'God deliver me from a half Christian.'

"10th. Freedom from care I take to be the next greatest advantage to freedom from useless, and therefore hurtful, company. And this too I enjoy in greater perfection here than I can ever expect to do any where else. I hear of such as thing as *the cares of this world*, and I read of them, but I know them not. My income is ready for me on so many stated days, and all I have to do is to count and carry it home. The grand article of my expence is food, and this too is provided without any care of mine. I have nothing to do, but at such an hour to take and eat what is prepared for me. My laundress, barber, &c. are always ready at quarter-day, so I have no trouble on account of those expences. And for what I occasionally need, I can be supplied from time to time without any expence of thought. Now to convince me what a help to holiness this is (were not my experience abundantly sufficient) I should need no better authority than St. *Paul's, I would have you be without carefulness.* This I speak for your own profit, that ye may attend upon the Lord without distraction. Happy is he that careth only for the things of the Lord, how he may please the Lord. He may be holy both in body and in spirit, after the Apostle's judgment, and I think that he had the Spirit of God.

"11th. To quicken me in making a thankful and diligent use of all the other advantages of this place, I have the opportunity of public prayer twice a day, and of weekly communicating. It would be easy to mention many more, and likewise to shew many disadvantages

advantages, which a person of greater courage and skill than me, could scarce separate from a country life. But whatever one of experience and resolution might do, I am very sensible I should not be able to turn aside one of the thousand temptations that would immediately rush upon me. I could not stand my ground, no not for one month, against intemperance in sleeping, eating, and drinking; against irregularity in study, against a general lukewarmness in my affections, and remissness in my actions; against softness and self-indulgence, directly opposite to that discipline and hardship which become a soldier of Jesus Christ. And then, when my spirit was thus dissolved, I should be an easy prey to whatever impertinent company came in my way. Then would the cares of the world, and the desire of other things, roll back with a full tide upon me. It would be no wonder, if, while I preached to others, I myself should be a cast-away. I cannot therefore but observe, that the question does not relate barely to degrees of perfection, but to the very essence and being of it. *Agitur de vitâ & sanguine Turni.* The point is, whether I shall, or shall not, work out my salvation, whether I shall serve Christ or Belial.

"12th. What still heightens my fear of this untried state is, that when I am once entered into it, be the inconveniencies of it found more or less—*vestigia nulla retrorsum*—when I am there, there I must stay. If this way of life should ever prove less advantageous, I have almost continual opportunities of quitting it; but whatever difficulties occur in that, whether foreseen or unforeseen, there is no returning, any more than from the grave. When I have once launched out into that unknown sea, there is no recovering my harbour; I must on among whatever whirlpools, or rocks, or sands,

sands, though all the waves and storms go over me.

"13th. Thus much as to myself. But you justly observe, that we are not to consider ourselves alone; since God made us all for a social life, to which academical studies are only preparatory. I allow too that he will take an exact account of every talent which he has lent us, not to bury them, but to employ every mite we have received, in diffusing holiness all around us. I cannot deny that every follower of Christ is, in his proportion, the light of the world, but whoever is such can no more be concealed than the sun in the midst of heaven; that being set as a light in a dark place, his shining out must be the more conspicuous; that to this very end was his light given, that it might shine at least to all that look towards him; and indeed that there is is one only way of hiding it, which is, to put it out. Neither can I deny, that it is the indispensable duty of every Christian to impart both light and heat to all who are willing to receive it. I am obliged likewise, unless I lie against the truth, to grant that there is not so contemptible an animal upon earth, as one that drones away life, without ever labouring to promote the glory of God, and the good of men; and that whether he be young or old, learned, or unlearned, in a college, or out of it. Yet granting the superlative degree of contempt to be on all accounts due to a college drone; a wretch that hath received ten talents, and yet employs none; that is not only promised a reward by his gracious master, but is paid beforehand for his work by his generous founder, and yet works not at all; allowing all this, and whatever else can be said (for I own it is impossible to say enough) against the drowsy ingratitude, the lazy perjury of those who are commonly called harmless

harmless or good sort of men (a fair proportion of whom I must to our shame confess are to be found in colleges) allowing this, I say, I do not apprehend it will conclude against a college life in general. For the abuse of it does not destroy the use; though there are some here who are the lumber of the creation, it does not follow that others may not be of more service to the world in this station, than they could in any other.

"14th. That I in particular could, might, it seems, be inferred from what has been proved already, viz. That I could be holier here myself than any where else, if I faithfully used the blessings I enjoy; for to prove, that the holier any man is himself, the more shall he promote holiness in others, there needs no more than this one *postulatum*, the help which is done on earth, God does it himself. If so, if God be the sole agent in healing souls, and man only the instrument in his hand, there can no doubt be made, but that the more holy a man is, he will make use of him the more. Because he is more willing to be so used; because the more pure he is, he is the fitter instrument for the God of purity; because he will pray more, and more earnestly that he may be employed, and that his service may tend to his master's glory; because all his prayers both for employment and success therein will the more surely pierce the clouds; because the more his heart is enlarged, the wider sphere he may act in without carefulness or distraction. And lastly, because, the more his heart is renewed in the image of God, the more God can renew it in others by him, without destroying him by pride or vanity.

"15th. But for the proof of every one of these weighty truths, experience is worth a thousand reasons.

sons. I see, I feel them every day. Sometimes I cannot do good to others, because I am unwilling to do it; shame or pain is in the way; and I do not desire to serve God at so dear a rate. Sometimes I cannot do the good I desire to do, because I am in other respects too unholy. I know within myself, were I fit to be so employed, God would employ me in this work. But my heart is too unclean for such mighty works to be wrought by my hands. Sometimes I cannot accomplish the good I am employed in, because I do not pray more, and more fervently; and sometimes even when I do pray, and that instantly, because I am not worthy that my prayer should be heard. Sometimes I dare not attempt to assist my neighbour, because I know the narrowness of my heart, that it cannot attend to many things, without utter confusion, and dissipation of thought. And a thousand times have I been mercifully with-held from success in things I have attempted; because were one so proud and vain enabled to gain others, he would lose his own soul.

"16th. From all this I conclude, that where I am most holy myself, there I could most promote holiness in others; and, consequently, that, I could more promote it here, than in any place under heaven. But I have likewise other reasons besides this to think so; and the first is, the plenteousness of the harvest. Here is indeed a large scene of various action. Here is room for charity in all its forms. There is scarce any way of doing good to our fellow-creatures, for which here is not daily occasion. I can now only touch upon the several heads. Here are poor families to be relieved; here are children to be educated; here are work-houses wherein both young and old want, and gladly receive the word of exhortation; here

" 21st. I am not careful to answer in this matter. It is not my part to say whether God has done any good by my hands; whether I have a particular turn of mind for this or not; or whether the want of success in my past attempts, was owing to want of prudence, to ignorance of the right method of acting, or to some other cause. But the latter part of the objection, that he who is despised can do no good, that without reputation a man cannot be useful in the world, being the strong-hold of all the unbelieving, the vainglorious, and the cowardly Christians (so called) I will, by the grace of God, see what reason that has, thus continually to exalt itself against the knowledge of Christ.

" 22d. With regard to contempt then (under which term I include all the passions that border upon it, as hatred, envy, &c. and all the fruits that flow from them, such as calumny, reproach, and persecution in any of its forms) my first position, in defiance of worldly wisdom, is this, 'Every true Christian is contemned wherever he lives, by all who are not so, and who knows him to be such, *i. e.* in effect, by all with whom he converses; since it is impossible for light not to shine.' This position I prove both from the example of our Lord, and from his express assertions. First from his example, if the disciple is not above his Master, nor the servant above his Lord, then, as our Master was despised and rejected of men, so will every one of his true disciples. But the disciple is not above his Master, therefore the consequence will not fail him a hair's-breadth. Secondly, from his own express assertions of this consequence. *If they have called the master of the house* Beelzebub, *how much more them of his household? Matthew* x. 25. *Remember* (ye that would fain forget or evade it) *the word that I said unto*

unto you, the Servant is not greater than his Lord. If they have persecuted me, they will also persecute you. And as for that vain hope, that this belongs only to the first followers of Christ, hear ye him, *All these things will they do to you, because they know not him that sent me.* And again, *because ye are not of the world, therefore the world hateth you. John* xvi. 20. Both the persons who are hated, and the persons who hate them, and the cause of their hating them, are here clearly determined. The *hated* are all that are not of this world, that are born again in the knowledge and love of God; the *haters* are all that are of this world, that know not God, so as to *love* him with all their strength; the cause of their hatred is, the entire irreconcilable differences between their desires, judgments, and affections; because these know not God, and those are determined to know and pursue nothing besides him; because these esteem and love the world, and those count it dung and dross and singly desire that love of Christ.

"23d. My next position is this, 'Until he be thus contemned, no man is in a state of salvation.' And this is no more than a plain inference from the former; for if all that are not of the world are therefore contemned by those that are, then till a man is contemned, he is of the world, *i. e.* out of a state of salvation. Nor is it possible for all the trimmers between God and the world, for all the dodgers in religion, to elude this consequence, which God has established, and not man, unless they could prove that a man may be of the world, *i. e.* void both of the knowledge and love of God, and yet be in a state of salvation. I must therefore, with or without leave of these, keep close to my Saviour's judgment, and maintain that contempt is a part of that cross which every man must bear if

 he

he will follow him; that it is the badge of his discipleship, the stamp of his profession, the constant seal of his calling; insomuch that, though a man may be despised without being saved, yet he cannot be saved without being despised.

"24th. I should not spend any more words about this great truth, but that it seems at present quite voted out of the world; the masters in Israel, learned men, men of renown, seem absolutely to have forgotten it; nay, censure those who have not forgotten the words of their Lord, as setters forth of strange doctrines. And hence it it commonly asked, *How can these things be?* How can contempt be necessary to salvation? I answer, as it is a necessary means of purifying souls for heaven, as it is a blessed instrument of cleansing them from pride, which else would turn their very graces into poison; as it is a glorious antidote against vanity, which would otherwise pollute and destroy all their labours; as it is an excellent medicine to heal the anger and impatience of spirit, apt to insinuate into their best employments; and, in a word, as it is one of the choicest remedies in the whole magazine of God against love of the world, in which whosoever liveth is counted dead before him.

"25th. And hence (as a full answer to the preceding objection) I infer one position more. That our being contemned is absolutely necessary to our doing good in the world. If not our doing some good (for God may work by Judas) yet to our doing so much as we otherwise should. For since God will employ those instruments most, who are fittest to be employed; since the holier a man is, the fitter instrument he is for the God of holiness; and since contempt is so glorious a means of advancing holiness in him

that

that is exercised thereby. Nay, since no man can be holy at all without it, who can keep off the consequence? The being contemned is absolutely necessary to a Christian's doing his full measure of good in the world. Where then is the scribe? Where is the wise? Where is the disputer of this world? Where is the replier against God, with his sage maxims? "He that is despised can do no good in the world; to be useful, a man must be esteemed; to advance the glory of God, you must have a fair reputation." Saith the world so? But what saith the Scripture? Why, that God hath laughed all the Heathen wisdom to scorn? It saith, that twelve despised followers of a despised Master, all of whom were of no reputation, who were esteemed as the filth and off-scouring of the world, did more good in it than all the tribes of Israel. It saith, that the despised Master of these despised followers left a standing direction to to us, and to our children, *Blessed are ye* (not accursed with the heavy curse of doing no good, of being useless in the world) *when men shall revile you and persecute you, and say all manner of evil of you falsely for my name's sake. Rejoice and be exceedingly glad, for great is your reward in heaven.*

"26th. These are part of my reasons for choosing to abide (till I am better informed) in the station wherein God has placed me. As for the flock committed to your care, whom for many years you have diligently fed with the sincere milk of the word, I trust in God your labour shall not be in vain, either to yourself or them; many of them the Great Shepherd has by your hand delivered from the hand of the destroyer, some of whom are already entered into peace, and some remain unto this day. For yourself, I doubt not, but when your warfare is accomplished, when you

are made perfect through sufferings, you shall come to your grave, not with sorrow, but as a ripe shock of corn, full of years and victories. And he that took care of the poor sheep before you was born, will not forget them when you are dead."

Mr. *Samuel Wesley* wrote to his brother *John* at *Oxford*, February 8th, 1735, and made some observations on the letter he had written to his father. He tells him, "*Charles* was in the right, to desire I might have your whole letter. Though you have stated the point, so as to take away the question, at least all possibility of differing about it, if it be only this, whether you are to serve *Christ* or *Belial?* I see no end of writing now, but merely complying with your desire of having my thoughts upon it; which I here give in short, and I think almost in full, though I pass over strictures on less matters.

"1. Your friends, retirement, frequent ordinances, and freedom from care, are great blessings; all, except the last, you may expect, in a *lower degree*, elsewhere. Sure all your labours are not come to this that more is absolutely necessary for you, for the very being of your Christian life, than for the salvation of all the parish Priests in *England*. It is very strange!

"2. To the question, 'What good have you done at *Oxford?*' You are not careful to answer: how comes it then you are so very careful about the good you might do at *Epworth?* *The help that is done on earth, he doth it himself*, is a full solution of that terrible difficulty.

"3. The impossibility of return, the certainty of being disliked by them that now cry you up, and the small comparative good my father has done, are good prudential reasons; but I think can hardly extend to conscience.

conscience. 'You can leave *Oxford* when you will.' Not surely to such advantage. 'You have a probability of doing good there.' Will that good be wholly undone if you leave it? Why should you not leaven another lump?

"4. What you say of contempt is nothing to the purpose; for if you will go to *Epworth*, I will answer for it, you shall, in a competent time, be despised as much as your heart can wish. In your doctrine, you argue from a particular to a general. 'To be useful, a man must be esteemed,' is as certain as any proposition in *Euclid*, and I defy all mankind to produce one instance, of directly doing spiritual good without it, in the whole book of God.—5. 'God, who provided for the flock before, will do it after my father.' May he not suffer them to be what they once were, almost heathens? And may not that be prevented by your ministry? It could never enter into my head that you could refuse on any other ground, than a general resolution against the cure of souls. I shall give no positive reason for it, till my first is *answered*. *The order of the Church* stakes you down, and the more you struggle will hold the faster. If there be such a thing as truth, I insist upon it you must, when opportunity offers, either perform that promise, or repent of it: *Utrum mavis?* Which do you prefer?"

To this letter Mr. *John Wesley* replied on the 13th of the same month. "Neither you nor I, says he, have any time to spare; so I must be as short as I can.

"There are two questions between us, one relating to being good, the other to doing good. With regard to the former: 1. You allow I enjoy more of friends, retirement, freedom from care, and divine ordinances,

ordinances, than I could do elsewhere; and I add, 1. I feel all this to be but just enough. 2. I have always found, less than this to be too little for me; and therefore, 3. Whatever others do, I could not throw up any part of it, without manifest hazard to my salvation.

"2. As to the latter, I am not careful to answer, 'what good I have done at *Oxford*;' because I cannot think of it without the utmost danger. I am careful what good I may do at *Epworth*, 1. Because I can think of it without any danger at all; 2. Because as I cannot, as matters now stand, avoid thinking of it without sin.

"3. Another can supply my place at *Epworth*, better than at *Oxford*; and the good done here, is of a far more diffusive nature. It is a more extensive benefit to sweeten the fountain, than to do the same to particular streams.

"4. To the objection, You are despised at *Oxford*, therefore you can do no good there; I answer, 1. A Christian will be despised any where. 2. No one is a Christian till he is despised. 3. His being despised will not hinder his doing good, but much further it, by making him a better Christian. Without contradicting any of these propositions, I allow, that every one to whom you do good directly, must esteem you, first or last.—N. B. A man may despise you for one thing, hate you for another, and envy you for a third.

"5. God may suffer *Epworth* to be worse than before. But *I may not* attempt to prevent it, with so great hazard to my own soul.—Your last argument is either *ignoratio elenchi*, or implies these two propositions: '1. You resolve against any parochial cure of souls. 2. The Priest who does not undertake the first parochial

parochial cure that offers, is perjured.' Let us add a third: 'The Tutor who being in Orders never accepts of a parish, is perjured;' and then I deny all three."

This letter Mr. *Samuel Wesley* answered, paragraph by paragraph. "1. You say you have but just enough. Had ever any man on earth more? 'You have experienced less to be insufficient.' Not in the course of the priesthood to which you are called. In that way, I am persuaded, though he that gathereth much can have nothing over, yet he that gathereth little can have no lack. 2. 'There is danger in thinking of the good you have done, but not of what you may do.' Vain glory lies both ways; 'But the latter was your duty.' So was the former; without you can compare two things without thinking of one of them. 3. 'The good done at *Oxford* is more diffusive.' It is not *that good* you have promised. You deceive yourself, if you imagine you do not here think of *what you have done*. 'Your want may be better supplied at *Epworth*;' not if my father is right in his successions. 4. 'A Christian will be despised every where; no one is a Christian till he is so; it will further his doing good.' If universal propositions, I deny them all. Esteem goes before the good done, as well as follows it. 'A man may both despise and envy.' True; he may have a hot and cold fit of an ague. Contempt in general, is no more incompatible with, than necessary to, benefiting others. 5. See the first and third. 6. I said plainly, I thought you had made a general resolution: as to taking the first offer, I supposed an opportunity a proper one; and declare now my judgment, should you live never so long, in the ordinary course of providence, you can never meet another *so proper*. 'An ordained Tutor,

4. That a Christian's being contemned, will not hinder, but greatly increase his usefulness, particularly in times of persecution, when patience, humility, love, and the other virtues of his mind, will be in the highest degree of exercise, and appear to the greatest advantage, in contrast with the opposite dispositions of the persecutors. By these means, Christians, in all ages of the Church, have conquered those who hated them most, and been the instruments of their conversion.

In the midst of this debate Mr. *Wesley* wrote to his mother, without taking the least notice of it: nor do we find that she wrote to him on that subject; which appears extraordinary, if she was of the same opinion with her husband and her son *Samuel*. Mr. *Wesley's* letter is on the subject of Christian liberty, concerning which, he wished to have his mother's opinion. He says, "I have had a great deal of conversation lately on the subject of Christian liberty, and should be glad of your thoughts, as to the several notions of it which good men entertain. I perceive different persons take it, in at least six different senses. 1. For liberty from wilful sin, in opposition to the bondage of natural corruption. 2. For liberty as to rites and points of discipline. So Mr. *Whiston* says, 'Though the *stations* were instituted by the Apostles, yet the liberty of the Christian law dispenses with them on extraordinary occasions.' 3. For liberty from denying ourselves in little things; for trifles, it is commonly thought, we may indulge in safely, because Christ has made us free. This notion, I a little doubt, is not sound. 4. For liberty from fear, or a filial freedom from fear on account of his past sins; for he believes in Christ, and hope frees him from fear of losing his present labour, or of being a cast-away hereafter. 5.

Christian

Christian liberty is taken by some, for a freedom from restraint, as to sleep or food. So they would say, your drinking but one glass of wine, or my rising at a fixed hour, was contrary to Christian liberty. Lastly, it is taken for freedom from rules: if by this be meant, making our rules yield to extraordinary occasions, well; if the having no rules at all, this liberty is as yet too high for me; I cannot attain unto it."

Mr. *Wesley's* father died in April, and the Living of *Epworth* was given away in May; so that he now considered himself as settled at *Oxford*, without any risk of being further molested in his quiet retreat. But a new scene of action was soon proposed to him, of which he had not before the least conception. The Trustees of the new colony of *Georgia* were greatly in want of proper persons to send thither, to preach the Gospel, not to the colony, but to the Indians. They fixed their eyes on Mr. *John Wesley*, and some of his friends, as the most proper persons, on account of the regularity of their behaviour, their abstemious way of living, and their readiness to endure hardships. On the 28th of August, being in *London*, he met with his friend Dr. *Burton*,* for whom he had a great

* *John Burton*, D. D. was born in 1696, at *Wembworth* in *Devonshire*, his father being Rector of that parish; and was educated at *Corpus-Christi-College*, *Oxford*. In 1725, being then Pro-proctor and Master of the Schools, he spoke a *Latin* oration before the determining Bachelor, which is entitled, "*Heli*; or an instance of a Magistrate's erring through unseasonable lenity." It was written and published with a view to encourage the salutary exercise of academical discipline. He also introduced into the Schools, *Locke*, and other eminent modern philosophers, as suitable companions to *Aristotle*. He printed a double series of philosophical questions, for the use of the younger students; from which Mr. *Johnson* of *Magdalene-College*, *Cambridge*, took the hint of his larger work of the same kind.

When

great esteem; and the next day was introduced to Mr. *Oglethorpe*, where the matter was proposed to him, and strongly urged upon him by such arguments as they thought most likely to dispose his mind to accept of the proposal. It does not appear that Mr. *Wesley* gave them any positive answer. He thought it best to take the opinion of his friends. Accordingly he wrote to his brother *Samuel*, visited Mr. *Law*, and in three or four days, set out for *Manchester*, to consult Mr. *Clayton*, Mr. *Byrom*, and several others whose judgments he respected. From thence he went to *Epworth*, and laid the matter before his mother, and eldest sister, who consented to his acceptance of the proposal. His brother *Samuel* did the same. Mr. *Wesley* still hesitated, and on the 8th of September, Dr. *Burton* wrote to him, pressing him to a compliance. His letter is directed to *Manchester*, and franked by Mr. *Oglethorpe*.

"Dear

When the settling of *Georgia* was in agitation, Dr. *Bray*, justly revered for his institution of parochial libraries, Dr. *Stephen Hales*, Dr. *Berriman*, and other learned Divines, entreated Dr. *Burton's* pious assistance in that undertaking. This he readily gave, by preaching before the Society in 1732, and published his sermon, with an Appendix on the state of that Colony. On the death of Dr. *Edward Littleton*, he was presented by *Eton College* to the Vicarage of *Maple-Derham*, in *Oxfordshire*. When he went to take possession, a melancholy scene presented itself to his view; a widow, with three infant daughters, to be turned out, without a home, and without a fortune. From his compassion arose love; for Mrs. *Littleton* was handsome, elegant, ingenious, and had great sweetness of temper. The consequence was marriage. In 1760, he exchanged his Vicarage of *Maple-Derham*, for the Rectory of *Warpolesdon* in *Surry*. In his advanced age, he collected and published in one volume, all his scattered pieces, under the title of *Opuscula Miscellanea*. He died in February 1771.

7ber 8th, 1735.
C. C. C. Oxon.

" Dear Sir,

" I HAD it in commission to wait upon you at *Oxford*, whither by this time I imagined you might be arrived. Your short conference with Mr. *Oglethorpe*, has raised the hopes of many good persons, that you and yours would join in an undertaking, which cannot be better executed than by such instruments. I have thought again of the matter, and upon the result of the whole, cannot help again recommending the undertaking to your choice: and the more so, since in our inquiries, there appears such an unfitness in the generality of people. That state of ease, luxury, levity, and inadvertancy, observable in most of the plausible and popular Doctors, are disqualifications in a Christian teacher, and would lead us to look for a different set of people. The more men are inured to contempt of ornaments and conveniencies of life, to serious thoughts and bodily austerities, the fitter they are for a state which more properly represents our Christian pilgrimage. And if upon consideration of the matter, you think yourselves (as you must do, at least amidst such a scarcity of proper persons) the fit instruments for so good a work, you will be ready to embrace this opportunity of doing good; which is not in vain offered to you.—Be pleased to write a line signifying your thoughts to me, or Mr. *Oglethorpe*; and if by advice I can be assisting to you, you may command my best, best services.

" Yours, affectionately,

" JOHN BURTON.

" P. S. Mr. *Horn* telling me, he heard you were at *Manchester*, I presume you are with Mr. *Clayton*, deliberating about this affair."

Mr.

Mr. *Wesley* now consented to go to *Georgia*. He had said to his brother *Samuel*, that his objections to *Epworth* were founded on his own weakness. He thought he should have so many temptations to what he then deemed irregularity in eating and drinking, at the visits he should be obliged to make, that he could not stand against them; besides the difficulty he would have of spending his time to the most advantage. But, in going to *Georgia*, he saw a prospect of great usefulness, without any of these dangers to himself Nay, we have no doubt, but the very difficulty of the undertaking, and he prospect of the hardships he must undergo, had some influence in disposing him to accept of it. Dr. *Burton* wrote to him again on the 18th of the same month, as follows: "It was with no small pleasure, that I heard of your resolution on the point under consideration. I am persuaded, that an opportunity is offered of doing much good in an affair, for the conducting of which we can find but few proper instruments. Your undertaking adds greater credit to our proceedings; and the propogation of religion, will be the distinguishing honour of our colony. This has ever, in like cases, been the *desideratum:* a defect seemingly lamented, but scarce ever remedied. With greater satisfaction therefore, we enjoy your readiness to undertake the work. When it is known, that good men are thus employed, the pious and charitable will be the more encouraged to promote the work. You have too much steadiness of mind, to be disturbed by the light scoffs of the idle and profane. Let me put a matter to be considered by your brother *Charles*. Would it not be more adviseable that he were in orders?"

On the 28th of the same month, a few days before Mr. *Oglethorpe* intended to sail, Dr. *Burton* wrote again to Mr. *Wesley*, giving him advice on several points

points respecting his future situation. Amongst other things he observes,—"Under the influence of Mr. *Oglethorpe*, giving weight to your endeavours, much may be effected under the present circumstances. The apostolical manner of preaching, from house to house, will, through God's grace, be effectual to turn many to righteousness. The people are babes in the progress of their Christian life, to be fed with milk instead of strong meat; and the wise householder will bring out of his stores, food proportioned to the necessities of his family. The circumstances of your present Christian pilgrimage will furnish the most affecting subjects of discourse; and what arises *pro re nata*, will have greater influence than a laboured discourse on a subject, in which men think themselves not so immediately concerned. With regard to your behaviour and manner of address, that must be determined according to the different circumstances of persons, &c. But you will always, in the use of means, consider the great end, and therefore your applications will of course vary. You will keep in view the pattern of that gospel preacher St. *Paul*, who became all things to all men, that he might gain some. Here is a nice trial of Christian prudence: accordingly, in every case you would distinguish between what is essential, and what is merely circumstantial to Christianity; between what is indispensable, and what is variable; between what is of divine, and what is of human authority. I mention this, because men are apt to deceive themselves in such cases, and we see the traditions and ordinances of men frequently insisted on, with more rigour than the commandments of God, to which they are subordinate. Singularities of less importance, are often espoused with more zeal, than the weighty matters of God's law. As in all points we love ourselves, so especially in our hypothesis

hypothesis. Where a man has, as it were, a property in a notion, he is most industrious to improve it, and that in proportion to the labour of thought he has bestowed upon it; and as its value rises in imagination, we are in proportion more unwilling to give it up, and dwell upon it more pertinaciously, than upon considerations of general necessity and use. This is a flattering mistake, against which we should guard ourselves. I hope to see you at *Gravesend* if possible. I write in haste what occurs to my thoughts—*disce docendus adhuc, quæ censet amiculus.* May God prosper your endeavours for the propagation of his gospel!"

We shall now leave Mr. *Wesley*, preparing for his voyage to *America*. While he was abroad, Mr. *Gambold*, who had been intimately acquainted with him at *Oxford*, wrote some account of his proceedings there, and endeavoured to delineate his character. He sent this to one of Mr. *Wesley's* relations; and we shall close this chapter with the following short abstract from it.

"About the middle of March 1730, I became acquainted with Mr. *Charles Wesley* of *Christ-Church*. I had been for two years before in deep melancholy; so it pleased God to disappoint and break a proud spirit, and to embitter the world to me as I was inclining to relish its vanities. During this time I had no friend to whom I could open my mind; no man did care for my soul, or none at least understood her paths. The learned endeavoured to give me right notions, and the friendly to divert me. One day an old acquaintance entertained me with some reflections on the whimsical Mr. *Charles Wesley*; his preciseness, and pious extravagancies. Upon hearing this, I suspected he might be a good Christian. I therefore went to his room, and without ceremony desired the benefit of his conversation. I had so large a share of it afterwards, that

that hardly a day passed while I was at College, but we were together once, if not oftener.

"After some time, he introduced me to his brother *John* of *Lincoln-College*: 'For he is somewhat older (said he) than I am, and can resolve your doubts better.' I never observed any person have a more real deference for another than he had for his brother; which is the more remarkable, because such near relations, being equals by birth, and conscious to each other of all the little familiar passages of their lives, commonly stand too close, to see the ground there may be for such submission. Indeed he followed his brother entirely; could I describe one of them I should describe both. I shall therefore say no more of *Charles*, but that he was a man formed for friendship; who by his cheerfulness and vivacity would refresh his friend's heart: with attentive consideration, would enter into, and settle all his concerns as far as he was able: he would do any thing for him, great or small, and, by a habit of mutual openness and freedom, would leave no room for misunderstanding.

"The *Wesleys* were already talked of for some religious practices, which were first occasioned by Mr. *Morgan*, of *Christ-Church*. He was a young man of an excellent disposition. He took all opportunities to make his companions in love with a good life; to create in them a reverence for public worship; to tell them of their faults with a sweetness and simplicity that disarmed the worst tempers. He delighted much in works of charity; he kept several children at school; and, when he found beggars in the street, would bring them into his chambers, and talk to them. From these combined friends began a little society. Mr. *John Wesley* was the chief manager, for which he was very fit: for he had not only more learning and experience

than the rest, but he was blest with such activity as to be always gaining ground, and such steadiness that he lost none. What proposals he made to any, were sure to alarm them; because he was so much in earnest; nor could they afterwards slight them, because they saw him always the same. What suported this uniform vigour, was, the care he took to consider well every affair before he engaged in it; making all his decisions in the fear of God, without passion, humour, or self-confidence. For though he had naturally a very clear apprehension, yet his exact prudence depended more on his humility and singleness of heart. He had, I think, something of authority in his countenance, yet he never assumed any thing to himself above his companions; any of them might speak their mind, and their words were as strictly regarded by him, as his words were by them.

"Their undertaking included these several particulars: to converse with young students; to visit the prisons; to instruct some poor families; to take care of a school and a parish workhouse. They took great pains with the younger members of the University, to rescue them from bad company, and encourage them in a sober studious life. They would get them to breakfast, and over a dish of tea endeavour to fasten some good hint upon them. They would bring them acquainted with other well-disposed young men, give them assistance in the difficult parts of their learning, and watch over them with the greatest tenderness.

"Some or other of them went to the *Castle* every day, and another most commonly to *Bocardo*. Whoever went to the *Castle* was to read in the chapel to as many prisoners as would attend, and to talk apart to the man or men whom he had taken particularly in charge. When a new prisoner came, their conversa-

tion

tion with him for four or five times was close and searching.—If any one was under sentence of death, or appeared to have some intentions of a new life, they came every day to his assistance, and partook in the conflict and suspense of those who should now be found able, or not able to lay hold on Salvation. In order to release those who were confined for small debts, and to purchase books and other necessaries, they raised a little fund, to which many of their acquaintance contributed quarterly. The had prayers at the *Castle* most Wednesdays and Fridays, a sermon on Sunday, and the Sacrament once a month.

"When they undertook the care of any poor family, they saw them at least once a week; sometimes gave them money, admonished them of their vices, read to them, and examined their children. The school was, I think, of Mr. *Wesley's* own setting up; however, he paid the mistress, and clothed some, if not all the children. When they went thither, they inquired how each child behaved, saw their work, heard them read and say their prayers, or catechism, and explained part of it. In the same manner they taught the children in the workhouse, and read to the old people as they did to the prisoners.

"They seldom took any notice of the accusations brought against them for their charitable employments; but if they did make any reply, it was commonly such a plain and simple one, as if there was nothing more in the case, but that they had just heard such doctrines of their Saviour, and had believed and done accordingly. *Sometimes they would ask such questions as the following.* Shall we be more happy in another life, the more virtuous we are in this? Are we the more virtuous the more intensely we love God and man? Is love, of all habits, the more intense, the more we

exercise it? Is either helping or trying to help man for God's sake, an exercise of love to God or man? particularly, is feeding the hungry, clothing the naked, visiting the sick, or prisoners, an exercise of love to God or man? Is endeavouring to teach the ignorant, to admonish sinners, to encourage the good, to comfort the afflicted, and reconcile enemies, an exercise of love to God or man? Shall we be more happy in another life, if we do the former of these things, and try to do the latter; or if we do not the one, nor try to do the other?

"I could say a great deal of his private piety; how it was nourished by a continual recourse to God; and preserved by a strict watchfulness in beating down pride, and reducing the craftiness and impetuosity of nature, to a child-like simplicity; and in a good degree crowned with divine love, and victory over the whole set of earthly passions. He thought prayer to be more his business than any thing else; and I have seen him come out of his closet with a serenity of countenance that was next to shining; it discovered what he had been doing, and gave me double hope of receiving wise directions, in the matter about which I came to consult him. In all his motions he attended to the will of God. He had neither the presumption, nor the leisure to anticipate things whose season was not now; and would shew some uneasiness whenever any of us, by impertinent speculations, were shifting off the appointed improvement of the present minute. By being always cheerful, but never triumphing, he so husbanded the secret consolations which God gave him, that they seldom left him, and never but in a state of strong and long-suffering faith. Thus the repose and satisfaction of the mind being otherwise secured, there were in him

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no idle cravings, no chagrin or fickleness of spirit, nothing but the genuine wants of the body to be relieved by outward accommodations and refreshments. When he was just come home from a long journey, and had been in different companies, he resumed his usual employments, as if he had never left them; no dissipation of thought appeared, no alteration of taste: much less was he discomposed by any slanders or affronts; he was only afraid lest he should grow proud of this conformity to his Master. In short, he used many endeavours to be religious, but none to seem so; with a zeal always upon the stretch, and a most transparent sincerity, he addicted himself to every good word and work.

"Because he required such a regulation of our studies, as might devote them all to God, he has been accused as one that discouraged learning. Far from that, for the first thing he struck at in young men, was, that indolence which will not submit to close thinking. He earnestly recommended to them, a method and order in all their actions. The morning hour of devotion was from five to six, and the same in the evening. On the point of early rising, he told them, the well spending of the day would depend. For some years past, he and his friends have read the New Testament together in the evenings; and after every portion of it, having heard the conjectures the rest had to offer, he made his own observations on the phrase, design, and difficult places; and one or two wrote these down from his mouth.

"If any one could have provoked him, I should; for I was very slow in coming into their measures, and very remiss in doing my part. I frequently contradicted his assertions; or, which is much the same, distinguished upon them. I hardly ever submitted to

his

his advice at the time he gave it, though I relented afterwards. One time he was in fear I had taken up notions that were not safe, and pursued my spiritual improvement in an erroneous, because inactive way; so he came over and staid with me near a week. He condoled with me the incumbrances of my constitution, heard all I had to say, and endeavoured to pick out my meaning, and yielded to me as far as he could. I never saw more humility in him than at this time.

"Mr. *Wesley* had not only friends at *Oxford* to assist him, but a great many correspondents. He set apart one day at least in the week, to write letters, and he was no slow composer; in which, without levity or affectation, but with plainness and fervour, he gave his advice in particular cases, and vindicated the strict original sense of the Gospel precepts.

"He is now gone to *Georgia* as a Missionary, where there is ignorance that aspires after divine wisdom, but no false learning that is got above it. He is I confess, still living; and I know that an advantageous character is more decently bestowed on the deceased. But besides that his condition is very like that of the dead, being unconcerned in all we say, I am not making any attempt on the opinion of the public, but only studying a private edification. A family picture of him, his relations may be allowed to keep by them. And this is the idea of Mr. *Wesley*, which I cherish for the service of my own soul, and I take the liberty likewise to deposit with you."

End of the First Volume.